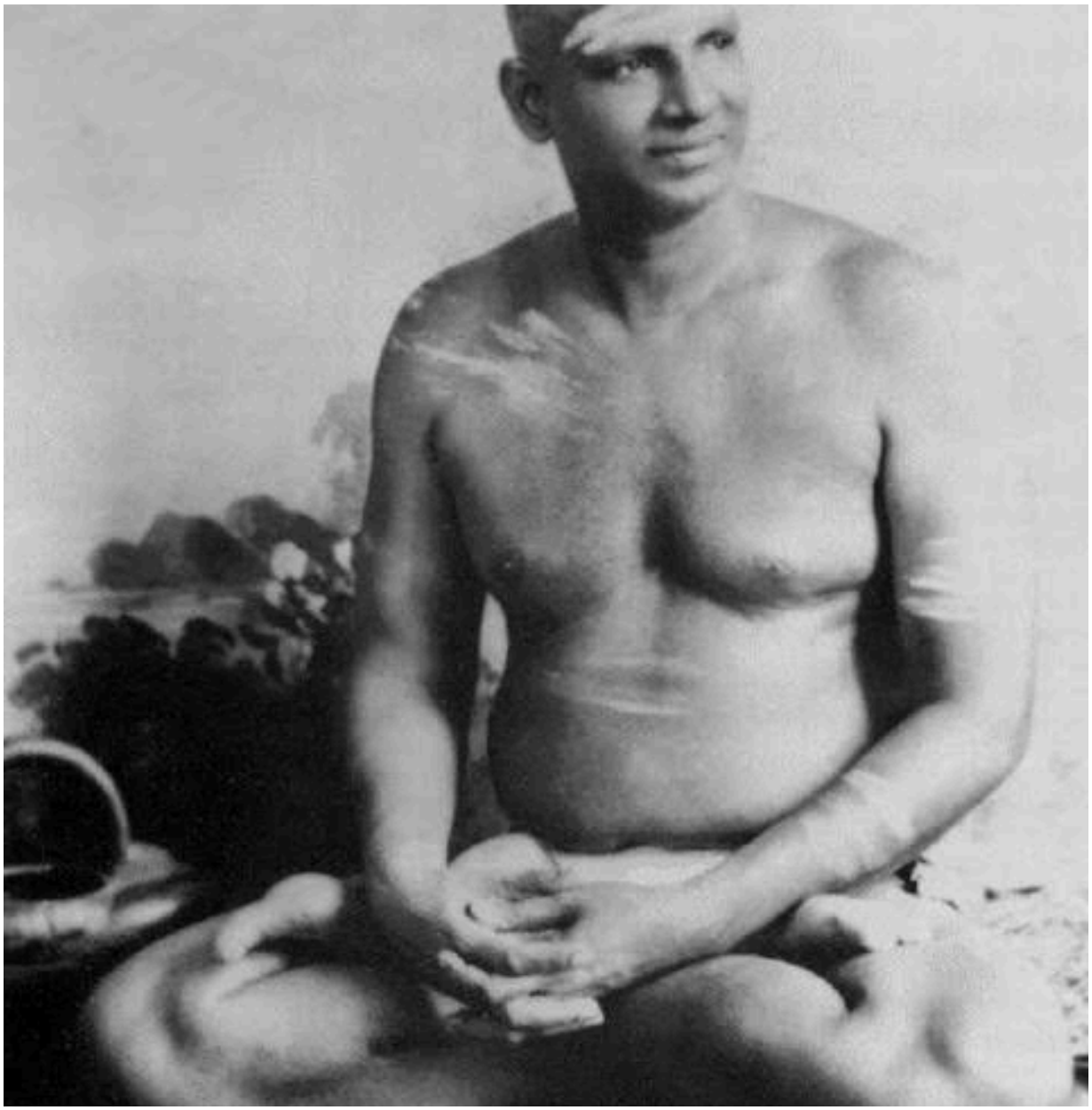
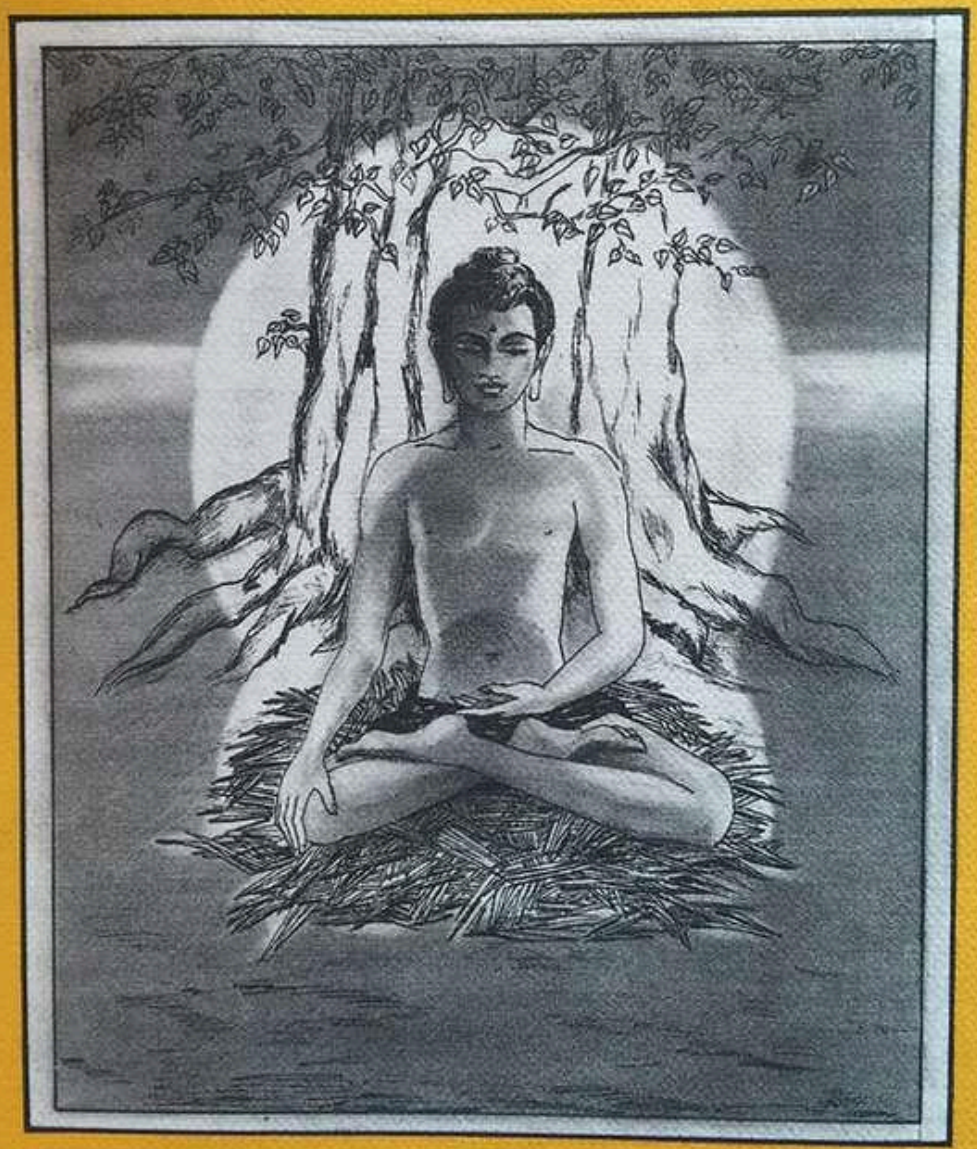


BUDDHA

DAILY READINGS



BUDDHA

DAILY

READINGS

Compiled fromvarious sources

By

Swami Venkatesananda

With foreword by

H.H. Geshe Rabten

H.H the Venerable Piyadassi Maha Thera

H.H. the Venerable Dr. Ellawala Nandisvara Nayake Thero

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atta-dipa bhikkhave viharata

atta-sarana ananna sarana,

dhamma-dipa dhamma-sarana

ananna-sarana

O monks, live with your own self as the lamp and refuge, with no other refuge; live with the dhamma as your light and refuge, with no other refuge.

(Digha Nikaya 26)

na subhute margena bodhiḥ prapyate na amargena:

bodhir eva margo marga eva bodhiḥ

O Subhuti, enlightenment is not attained via a path, nor is it reached without the path: enlightenment itself is the path, and the path itself is enlightenment.

(Prajnaparamita Sutra)

If any one would speak of the non-existent as existent and of the existent as non-existent, then he would not be the all-knowing person. The buddha, the all-comprehensive in understanding, speaks of the existent as existent and of the non-existent as non-existent. He does not speak of the existent as non-existent, nor of the non-existent as existent; he just speaks of things as they are in their true nature...The sun for example does not make anything tall or short nor does it level all things down to the ground. It illumines all things equally. Even so is the case with the buddha. He does not make the non-existent existent nor the existent non-existent. He always speaks the truth; and by the light of his wisdom he illumines all things.

(Maha-Prajnaparamita-Sastra)

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THE DALAI LAMA

H.H. The Dalai Lama's visit to Perth on 20th August 1982 was a memorable one. His Holiness addressed two public meetings at St. George's Cathedral during which he delivered a brilliant exposition of the three aspects of Buddhist teaching: Sila (discipline or right conduct), samadhi (meditation), and prajna (wisdom). During an

informal get-together with some of the religious leaders of Perth, he expressed his views on the fundamental issues of Religion strongly reminiscent for me of Gurudev Swami Sivananda's own. Some brilliant flashes are:-

(1) Basically, all religions aim at promoting humanity to make a human being a better human being.

(2) Religions differ in their approach to this aim. The criterion here is 'suitability. Some doctrines suit some people and others suit other people. Some need to believe in a soul, a creator and so on, and others need to believe in self-effort, the law of karma and Investigation.

(3) With the facilities for communication available in the modern world, it becomes urgent that there should be frequent meeting of religious leaders for exchanging of ideas. Common factors should be emphasised, but the differences should not be suppressed.

Swami shows the manuscript of "Buddha Daily Readings" to His Holiness The Dalai Lama

PRAJNAPARAMITA HRDAYAM

om namo bhagavatyai arya-prajnaparami tayai arya-avalokitesvaro bodhisattvo gambhiram prajnaparamita-caryam caramano
vyavalokayati sma panca-skandhan tam ca svabhavadunyan pasyati ama

iha sariputra rupan dunyata dunyataiva rupan rupan na prthak dunyata dunyataya na prthag rupan yad rupam sa sunyata ya sunyata tad rupam evam eva vedana namjna

samskara vijnanam tha sariputra sarva dharmah dunyata laksana anut.panna aniruddha amala avimala anuna aparipurnaḥ

tasmac chariputra dunyatayam na rupai na vedana na samjna na samskarah na vijnanam na cakauh frotra ghrapa jihva kaya manamni na rupa fabda gandha rasa spardatavyadharmah na caksur dhatur yavan na manovijnana dhatuh na avidya na avidya kṣayo yavan na jara maranam na jaramarana kaayo na duḥkha namudaya nirodha marga na jnanam na praptir na apraptiḥ

tasmac chariputra apraptitvad bodhisattvasya prajnaparamitam aaritya viharaty acittavaranah cittavarana nastitvad atrasto viparyasa atikranto nistha nirvana praptah tryadhva vyavasthitab sarva-buddhaḥ prajnaparamitam afritya anuttaram samyaksambodhim abhisambuddhah

tasmaj jnatavyam prajnaparamita maha mantro maha vidya mantro 'nuttara mantro 'samasama mantraḥ sarva duḥkha pranamanaḥ satyam amithyatvat prajnaparami tayam ukto mantraḥ tadyatha gate gate paragate parasamgate bodhi avaha iti prajnaparamita hrdayam samaptam

HEART SUTRA

Thus have 1 heard: The Lord and a great assembly of monks were meditating on the vulture's peak in
Rajagṛha.

The arya Avalokitesvara, the bodhisattva, treading the path of the perfection of wisdom which is profound and unfathomable, beheld only the five aggregates, which in themselves were empty of an independent self-existence.

Inwardly prompted by the Lord, the venerable Sariputra asked the bodhisattva: "How should we understand the prajnaparamita?"

Arya AVALOKITESVARA replied:

O Sariputra, form is emptiness and the very emptiness is form; form is non-different (or non-separate) from emptiness and emptiness is non- different from form; that which is form is emptiness and that which is emptiness is form; even so are feelings, perceptions, psychological impressions or tendencies and consciousness.

Here, O Sariputra, all dharma (phenomena or elements) are characterised by emptiness; they are not given rise to nor are they restrained; they are neither impure nor immaculate; neither inadequate nor complete.

Thus, O Sariputra, in emptiness there is no form, no feeling, no perception, no mental impressions or tendencies, no consciousness; no eye, ear, nose, tongue, body, mind; no forms, sounds, smells, tastes, tactile sensations or psychological objects (thoughts and so on); nothing known as the element of sight and so on, up to the element of the mind. There is no ignorance and hence no cessation of ignorance, and so on. There is neither birth and death nor their cessation, no sorrow nor its arising nor its cessation nor a path to such cessation. There is no wisdom, attainment or non-attainment.

Thus, because there is no attainment, the bodhisattva dwells solely in perfect wisdom, without the least veil of mental activity. Because of the absence of this veil, nothing makes him tremble (fear), he has trans- cended whatever is capable of disturbing him and he attains nirvana in which he remains firmly established.

All the buddha in the three periods of time are established in the perfection of wisdom and are therefore fully awake to the right and perfect enlightenment.

Therefore one should know the prajnaparamita mahamantra which is supreme knowledge, supreme mantra and which remedies all suffering and sorrow in truth, for it is true. Here is the mantra declared in prajna- Paramita: "Gone, gone, gone beyond, gone totally beyond, the awakening, svaha.

PREFACE

This compilation of the gospel of lord Buddha has been of great inspiration to me. I have read the pali text where available. I have consulted a few translations but have not always followed them. The translators differ in their interpretation and use of certain key words. This is natural. However much we strive to create uniformity in the use of words for certain concepts, the diversity will continue. Uniformity in this case might even give rise to false images in the minds of readers, thus blocking correct understanding. Hence I have used several words to translate a text which is repeated in different contexts, in the hope that when the buddha's teaching soaks through, the right meaning will emerge from within.

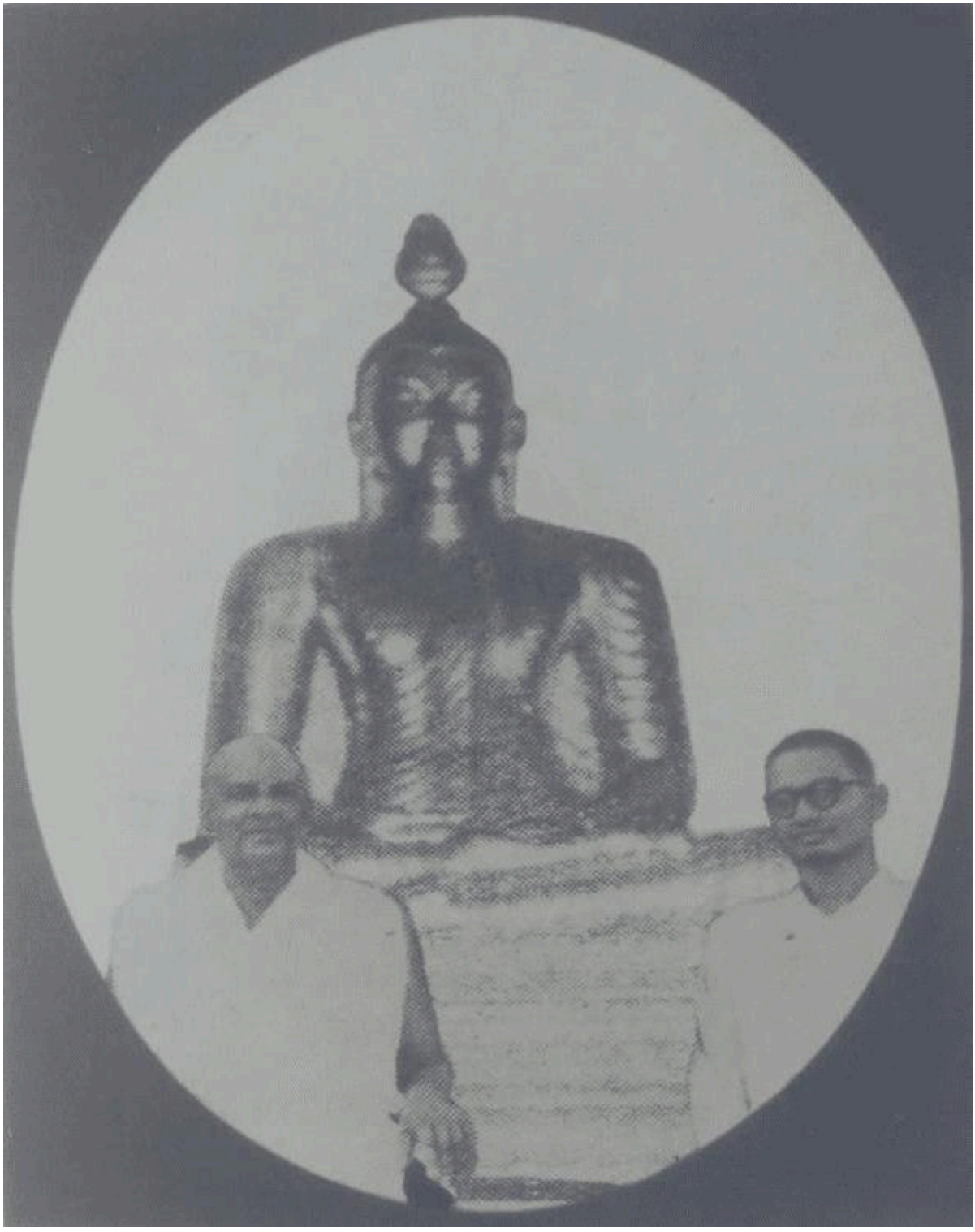
For instance, I read a learned article by a great buddhist scholar in which he declares that saddha is 'confidence rather than 'faith'. This seems to make sense, till we use 'confidence freely and reduce it to 'faith'. The solution seems to be to use several words, each appropriate to the context. This applies to words like viriya which could mean energy, vitality, zeal and so on; samma which can be translated into 'right' and 'perfect'; kusala which has the connotations of skilled, disciplined, good and so on. To help the reader, some words and their meanings gleaned from a standard dictionary as well as the "Manual of Abhidhamma" have been given in the glossary (What are They). Please refer to this before commencing your study of the text.

The teaching has been arranged with the student-seeker's practical needs in view. In addition to the Vipassi story which sounds like the biography of lord Buddha, a few interesting Jataka stories have been included. It is interesting to see that the Prajnaparamita reading for December 3rd mentions that buddha chooses to be born as animal for reasons different from past karma.

I have endeavoured to present the teaching without making it highly philosophical or intellectual, so that a true seeker belonging to any religion might find inspiration in his daily practice of the precepts of the Lord. With this wish and prayer this volume is offered as a flower at the feet of my Gurudev in your heart.

I am grateful to the great living embodiments of the buddha for their gracious Foreword.

Swami Venkatesananda August 1981



Gurudev Swami Sivananda and Swami Venkatesananda at the Kelaniya Budha Vihara (Sri Lanka) during Gurudev's All India Tour in 1950

Lord Venkatesa

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FOREWORD

H.H. Swami Venkatesananda

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རྣམ་རྟོག་རྣམ་པ་ཐམས་ཅད་ཀྱང་དུས་དང་རྒྱུ་མཚན་ཐུན་
མོང་བའི་ཐད་ཀར་ཚད་མས་ཡོད། དེས་སྨོན་
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(Geshé Rabten)

FOREWORD

H.H. GESHE RABTEN

The personal adviser to His Holiness the Dalai Lama, and a great authority on Vajnayana in particular, and buddhism in general; head of TARPA CHOELING Centre for Higher Tibetan Studies in Switzerland.

First I must offer my respects to Swami Venkatesananda not just as a great scholar but as one genuinely engaged in working for the welfare of others. In addition to performing the altruistic task of propagating the teachings and practices of his own tradition, in this present work he has translated into English and explained some of the Buddhist scriptures. This in itself is a remarkable and worthwhile achievement. Moreover, the Buddhist teachings are of particular relevance today since they are presented in a way that is neither too complicated nor too simplistic. They are easy to practise, they are supported by logic and reasoning, and they produce results for each individual in accordance with his or her particular capacities. Therefore, this work should not be of interest merely to scholars of Buddhism, but should be of benefit to people in all walks of life.

I have the firm conviction that this book will help to lead beings into the supreme Mahayana path of the Vajrayana and thereby assist them in achieving the goal of Buddhahood.

May all mother and father sentient beings find happiness.

May all lower realms of existence cease to be,

And may the prayers of all Bodhisattvas

Everywhere be fulfilled.

Through the virtue of this work

May all beings complete the accumulation of merit and wisdom,

And attain the two holy bodies of Buddha

That arise from such merit and wisdom.

Geshe Rabten

Switzerland, 1980

(Translation of the Tibetan text which appears on the previous pages)

From left: Ingrid Racz, H.H.Geshe Rabten, Geshe Thubten Ngawang and Swami Venkatesananda

Swami Venkatesananda with H.H. the Venerable Kalu Rinpoche and H.H. the Venerable Piyadassi Maha Thera

FOREWORD

THE VENERABLE PIYADASSI MAHA THERA

A senior elder Maha Thera- of the Theravada School of Buddhism; the Abbott of the Forest Hermitage, Kandy, Sri Lanka; and the founder of Buddha Viharas throughout the world.

Swami Venkatesananda is known to me for a long period of time. He has his followers in many countries. With their assistance he is making an effort to spread the message of Ahimsa, non-violence, and peace. In recent times he has been translating some of the Hindu scriptures such as Bhagavad Gita, Yoga Vasistha etc., and presenting them as 'daily readings'.

Now the Swami has embarked on a new undertaking the printing of the teachings of Siddhartha Gautama, the Buddha. In this volume the reader will find a selection of the discourses from Digha and Majjhima Nikaya (the long and middle-length sayings of the Buddha). He also has included in this volume teachings of the Mahayana, Tibetan and other Buddhist schools.

Buddhism is the most psychological of religions and in Buddhism there is no coercion and compulsion, instead there is absolute freedom of thought and speech. It is interesting to note what the Buddha has said referring to his own discourses:

"Now this I say, Nigrodha, not wishing to win pupils, not wishing to make you fall from your religious studies, not wishing to make you give up your mode of living, not to establish you in things accepted by you and your teacher as evil and unwholesome, or to make you give up things regarded by you and your teacher as good and wholesome. NOT SO."

"But, Nigrodha, there are evil and unwholesome things not put away, things that have to do with defilements...it is for the rejection of these things that I teach the Dhamma (the doctrine); walking according to which things concerned with defilements shall be put away, and wholesome things that make for purity shall be brought to increase and one may attain, here and now, the realisation of full and abounding insight."

(Uḍumbarika-Sihanada Sutta, Digha-Nikaya, Sutta 25). Western interest in Indian thought, yoga and meditation is increas- ing at an amazing rate. The reason is not far to seek. There is a mounting feeling of restlessness among the people the world over. This feeling is prevalent mostly among the youth. They want a quick remedy for the turmoil of the materialistic world. They are in search of peace and tranquillity.

Here then is the universal lesson the Buddha taught all mankind: the lesson of virtuous conduct (sila) that leads gradually to tranquillity (samadhi) which step by step graduate

into emancipating wisdom (panna) and culminates in deliverance (vimutti) which is Nibbana.

So here the perplexed will find clarity, the distraught solace, and the disheartened hope and courage. The discourses of the Buddha have exercised a deep and abiding influence on the course of human thought, and therefore, on the course of human conduct. They have shaped the minds and fashioned the lives of men and women for centuries. Verily it is a timeless message.

FOREWORD

DR. ELLAWALA NANDISVARA NAYAKE THERO,

M.A., M.Litt., Ph.D.

Director, Maha Bodhi Society, Madras.

I have profound delight and pleasure in adding a foreword to Swami Venkatesananda's book of readings from the Lord Buddha's teachings, for daily perusal and study. The time-honoured teachings of the Lord, though more than two thousand years old, have the greatest appeal to the modern world deluded in torpor, misconception and gross materialism. Time does not wither nor custom stale the eternal truths of suffering, the enhancement of suffering, the cessation of suffering leading to the path of bliss of nibbana. The noble eightfold path is one of spiritual sublimation and perfection of vision to all worldlings seeking the realisation of the supreme truth of the reality of the ultimate goal of man. Man is a temporary sojourner on a rotating wheel of life, living in constant uncertainty of the past, fear of the present and anxiety of the future. Recurring doubt, restlessness, ambition unrealised, cares and distress, agony and travail pursue him like the shadow day and night. Sunk in the depths of utter ignorance he gropes in darkness unaware of the nature of suffering in the world of matter and mind.

The nature of consciousness that sparks the urge of life and goads the continuity of the flux of constant repetition of the desire to live, anchors the mind in the world of becoming. Man is a product of his mind alone. Mind alone creates the sum total of the five aggregates: form, sensation, perception, conception and consciousness. Mind cloisters, fortifies and dissolves the tendency of urge to become.

Birth is sorrow, living is distress, death is grievous pain. The born are subject to suffering and the unborn suffer not. One who is born is always maturing, ageing, decaying, and under the normal stress of daily living undergoes untold agony as a result of constant innovation. He is a victim to the eternal flux of change, not being the same for two consecutive seconds. All matter within him and without is subject to this

nature of revolution and rotation. Where does man find happiness in the midst of such an environment of flux of elements?

Endurance or patience is the noblest form of ascetic practice. Restraint is the highest discipline. Craving is the greatest of all diseases in the life of man. Medicine is capable of remedying diseases that arise in him, but craving is the stark nature of his primordial heritage. It is not curable by external treatment but can be remedied by one's own effort to understand the reality of the world, and rise from its engrossment, realising the futility of attachment to changing phenomena.

The quest for the final goal of peace and sanctity where mortal strife ceases; the flutter of the heart and mind hankering after mundane pursuit (accompanied by greed, hatred and delusion) abruptly culminates in absolute harmony; the stream of consciousness that had interlinked the past with the present and had flowed into the future ever aspiring for repetition of the past experiences under fresh venues completely withered away has been the universal search of man from time immemorial in the history of evolution. Arisen in mortal form his quest for immortality has kindled the beams of light that illumine the pages of philosophical thought. However, the doctrine of the Buddha has not been for the embellishment of the lines of philosophy nor speculative adventure in the field of metaphysics.

The Buddha's main objective was to tackle the main problem of man. Man was born into this world with ignorance of his past conditions. What promoted the present saga of sorrow and reduced his joys and pleasures here, he is at a loss to comprehend. He fails to understand that the past has conditioned the present and the present modulates and determines the future. Lord Buddha endeavoured to dispel ignorance in man's conscious- ness, with his teachings and with rational approach to the law of dependent origination. All beings are products of their past action - the volition in the action determining the extent of preponderance of results He proclaimed. Man had the potentiality and latent power to discover the path of perfection for self-realisation, free from the whims and caprices of super-normal agencies. The Buddha dispelled by his doctrine of enlightenment the shroud of ignorance that veils man's vision from the realities beyond the world of matter. Craving was the cause of all arisings of mind and body in the world of travail. Immediately after enlightenment, in an ecstatic paean of joy, the Lord uttered: "In numerous lives in the ocean of life (samsara) have I been born, all the time seek- ing the creator of this tabernacle of life. I failed to detect the creator but now I have espied him. That creator is none other than the nature of gross craving in me. The mind, engrossed in sensual yearning, thirst- ing for existence and grasping for release from attachment, had for millenniums and millenniums enslaved me to this cycle of existence. Now have I completely and ruthlessly severed the links of the chain of dependent origination that kept me bound in suffering to life and states of woe. This is my last life in any abode of existence. Never more will this sinister

nature of craving build the tabernacle of life for me. Shattered are the rafters and ridge-poles that bore it, and destroyed is the yearning or desire to be."

Craving is the root cause of all becoming. That attachment, with greed for repetition of form and mind, gives joy hither and thither in varying forms of life, urging the gratification of the senses, the fulfilment of the desire to exist and a constant yearning for the ultimate cessation of desire itself. Desire begets pain and sorrow in the inability and inadequacy of attainment. The urge in man is for the plenary perfection of life in the aspiration for bliss. Bliss is the state of total release from all desires (or desirelessness).

The teachings of the Buddha emphasise the latent power of man to redeem himself from the stream of becoming, unprejudiced by the whims and caprices of super-normal powers. "Within this fathom-long body is the arising of the world, and its cessation. You are your own guide and master upon the path; why look for external aid for your liberation? The Buddhas do not cleanse and purify you. They show you the path of perfection and liberation. Through their teachings purify thy mind and attain to the state of deathlessness, utilising thine latent powers."

Buddhism does not accept the theory of creation of the world by any super-normal power but ascribes the world to be in constant flux, constantly evolving or devolving with its geological nature, creativity and destructivity. Man and nature are subjected to the flux of change, therefore consistency is not a quality of any phenomenon.

The stream of life is a projection of the mind heavily loaded with the energies of the flux of consciousness. What is the universal factor in all emanations? The Buddha states: "Mind alone is the primeval factor in all emanations of form. Mind alone prevails and preponderates." Buddhism substitutes the mind in the place that soul occupies in other theistic religions. Mind alone makes or mars man.

The principles of simplicity, austerity and renunciation embodied in the teachings of the Lord Buddha exemplify that humility, chastity and poverty, though self-imposed, contribute towards the gross contentment of the mind of the aspirant for mental solace. The tattered robes of the monk with his begging bowl stands as the perfect symbol of complete renunciation of all worldly wealth. Happy is he with the humble food offered by the impoverished urchin and the robes he stitches together from the tatters he picks off the funeral disposals.

Buddhism has often been called a pessimistic teaching, as the key note of the doctrine emphasises the truth of suffering, the enhancement of suffering. The universality of suffering in this world is apparent to the poet and the philosopher, but not to the worldling who constantly pursues the gratification of the carnal senses. Even to him, a reflection arises that inability to gratify himself in his urges is sorrowful. Not to attain what one desires is sorrow. The separation from loved ones is suffering and painful, to

be with those who are undesirable again is regretful. These sorrows are stressed as there is a state free from suffer- ing that could endow the state of perfect peace. There is a state of peace where sorrows end, where birth and craving cease, where birth, decay and death end. This state can be attained within this mortal frame. Assiduously and earnestly endeavour to reach this state, O monks, and your sorrows shall end.

Quotations from the Pali text have been included in the selection of readings to enlighten the reader on the noble eightfold path: right under- standing, right thought, right word, right action, right livelihood, right effort, right mindfulness and right concentration. In the key note exposition of the dhamma to the first five disciples in the Deer park at Varanasi, the Lord Buddha expounded the middle path of ascetic practice, neither leaning to the extreme view of self mortification nor self indul- gence, both of which he declaimed as non-conducive to the final attain- ment of nirvanic bliss. This middle path is the noble eightfold path. The Tathagata, by following this middle path, attained to the highest liberation and enlightenment. It is with the clear perspective of super- normal vision into things mundane and supramundane that the Blessed One reveals the four noble truths and the noble eightfold path for the absolution of suffering here in order to attain the state of deathless emancipation.

The attainment of nirvana is no prerogative of a selected few. It is within the perspective of all who follow the middle path and assiduously practise the fourfold mindfulness. Swami Venkatesananda has brought out the salient features of the four Satipatthanas in his selections from the texts and this will be of enthralling delight to the peruser.

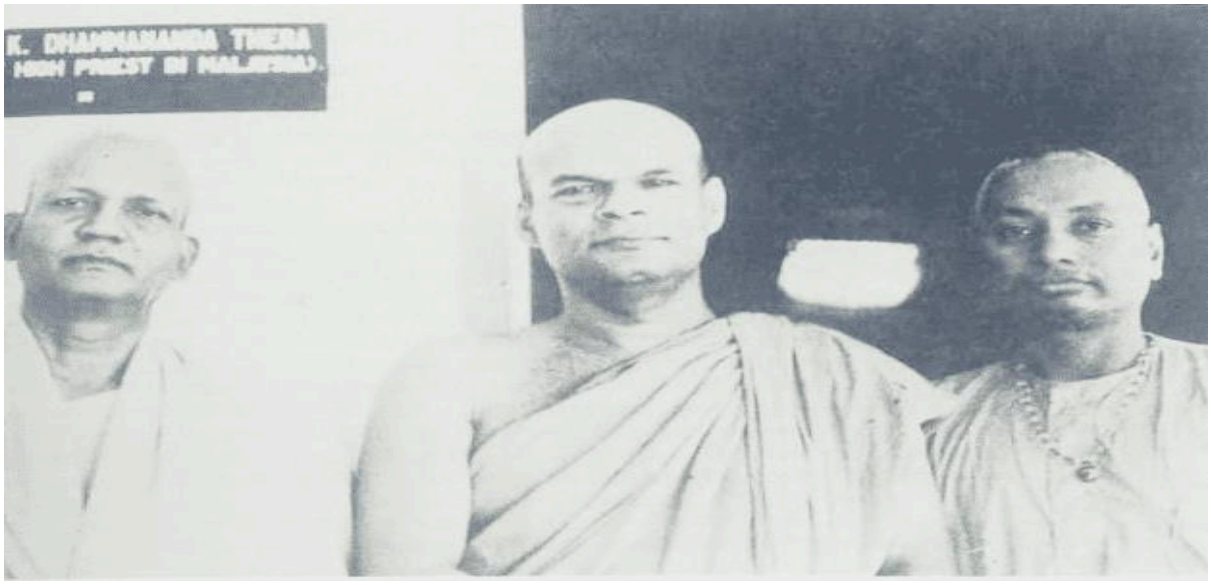
Nirvana is not a nihilistic negation of life. It is a positive state of attainment where the fires of desire that kindle the life-urge come to a peaceful cessation. It is not a state of merging with infinity of space or time, nor with infinity of divinity. It is a state of the con- ditioned mind attaining the unconditioned. The fires of material urge in the planes of mundane existence are chilled and the mind enters the bliss of release from the world of becoming. The continuity of the life-stream withers away as sensual desire, desire to continue and the inclination for satiation (kama tanha, bhava tanhã, and vibhava_tanha) no longer feed the flux of life. The purified one who enters nirvanic bliss negates the effect of all karma and results thereof arising in the future, but is still subject to the after effects of any residue remaining unspent in this life-time.

I am indeed deeply indebted to the efforts of Swami Venkatesananda who, with great patience and assiduity, has compiled the text of readings from the Pali Texts, adding a few selections from the mahayana and the sarvastivada schools. The bodhisattva ideal of mahayana thought has been of immense appeal to the world and the bhakti cult arising out of practices in China and Japan has motivated a sense of profound sacrifice and self-surrender both to the Buddha and the dhamma. The bodhicitta of the

sarvastivada school of Tibet has awakened the ecstatic poetical utterances of Milarepa, who opens his mind and heart of absolute purity and innocence to the throbs of the deluded world of yearning consterna- tion and ego-centricity.

May the light of the dhamma be your guide each day of your reading, and may the path of enlightenment be within your reach in this life itself. May all beings in this world and all sentients in other realms of life attain the bliss of nirvana.

H.H. the Venerable Dr Ellawala Nandisvara Nayake Thero with Swami Venkatesananda



H.H. Swami Pranavananda of the Divine Life Society, Malaysia, H.H. the Venerable K Sri Dhammananda Thera, and Swami Venkatesananda

THE LIFE OF LORD BUDDHA

I have gone through your article concerning the life of Lord Buddha and found it to be suitable for publication.. I have nothing to add or delete. I am happy to enclose in this letter your article and trust it will reach you in good order.

VENERABLE K. SRI DHAMMANANDA THERA

Chief High Priest in Malaysia.

The historian has been able to determine that the Buddha was born in the year 563 B.C. Buddha (or, Gautama Siddhartha as he was known) was born of king Suddhodana and his queen Maya. King Suddhodana was then ruling over a kingdom in North India. One day the queen dreamt that the guardian angels of the earth lifted her and took her away to the Himalaya and there she was bathed in the Anotatta lake and laid down to rest on a heavenly couch within a golden mansion on Silver Hill. Then the bodhisattva destined to become the buddha entered her womb.

A bodhisattva is one who has almost reached perfection, who possesses all the qualifications necessary for attaining buddhahood. This was the last birth for this particular bodhisattva. Queen Maya related her dream to the king who consulted the learned men of his time, who predicted that the queen would give birth to one who, if he remained a householder would become the king of the earth, and, if he adopted the monastic life, would become the buddha.

These great ones are often born in unexpected environments. The buddha was born in a 'pleasure-grove of sal-trees', and it is said that "four brahma angels received the child in a golden net (as it was being delivered by the queen) and showed it to the

mother, saying: 'Rejoice, O Lady! A great son is born to thee." It is added that he immediately stood up and took seven strides proclaiming that he was supreme in the world and that this was his last birth.

The child was named Siddhartha. The king eagerly sought the advice. of fortune tellers to avert the inevitable. The wise men predicted that Siddhartha would be reminded of the purpose of his life by the four signs: old age, sickness, death and a monk. It was easy, so the king thought, to avert destiny; he could ensure that the prince would never see any of these.

Seven days after the child's birth, queen Maya passed away. Freed from maya, the great power of illusion, the young prince grew up.

As was the custom the prince was sent to a teacher (acarya). Siddhartha excelled in all arts and crafts that were taught to him. At the same time, the worried monarch spread a net of pleasure, pastimes and prosperity around the prince to capture the bird destined to fly away! Several palaces with all manner of objects of pleasure beyond the reach of even others of the princely clan were built to imprison the future buddha who was born to liberate the spirit of all men. The king was even more thrilled when the prince consented to marry, and lost no time in securing for him the hand of one of the most eligible maidens of the time, Yasodhara. The prince lived what was outwardly a normal life with princess Yasodhara, and they had a son.

Even before the son was born, the mission for which Siddhartha was born had to be fulfilled. During his excursions from the palace, Siddhartha encountered, one after the other, an old man, a sick man and a funeral procession. Siddhartha questioned his charioteer: "Is this the common lot of all?" The charioteer in all honesty had to affirm it. When they met the bhikkhu (mendicant ascetic), Siddhartha asked the charioteer: "Who is this man clad in rags who radiates peace and bliss?" The charioteer had to answer: "This, O Prince, is a bhikkhu who has renounced the world." That was the answer the prince was waiting for. In the silent darkness of the night, the prince left the palace, and in the manner of the men of renunciation, Siddhartha cut off the locks of hair, discarded the princely attire and donned the robes of a mendicant. Siddhartha commenced his journey to the destination- nirvana.

For a time Siddhartha became the 'disciple' of Alara Kalama who, however, did not satisfy the disciple. Siddhartha left him and reached the Uruvela forest where he joined a company of five extremist ascetics. For six years he practised the severest form of austerities. His body wasted away. But where was the advantage of destroying the body which would fall one day without all this effort? Siddhartha Gautama realised the error just before it was too late, and resolved to take food. An angel appeared in a dream to Sujata, the daughter of a village chief, and commanded her to offer food to

the bodhisattva. On the full moon day in the month of May, she made her offering of rice cooked in milk. Siddhartha's strength was revived. Sujata was blessed.

Siddhartha entered into deep meditation. "In the first watch of the night he reached the knowledge of former states of being. In the middle watch he obtained the heavenly eye of omniscient vision and in the third watch he grasped the perfect understanding of the chain of causation which is the origin of evil, and thus at the break of day he attained to perfect enlightenment. He proclaimed: 'Through many diverse births I passed seeking in vain the builder of the house. But, O builder of houses, thou art found never again shalt thou fashion a house for me! Broken are all thy beams, the king-post shattered! My mind has passed into the stillness of nibbana; the ending of desire has been attained at last.'"

Siddhartha Gautama had become the buddha. The buddha's enlighten- ment lightened the burden of all mankind. For seven weeks thereafter Buddha enjoyed the bliss of nibbana. Afterwards he set out to teach the truth that he had realised.

The mission had begun. The buddha enlightened a thousand disciples. He went to his father's capital, Kapilavastu. The king became Buddha's follower and the royal household followed suit. Buddha's son, Rahula, became his disciple. The swelling congregation of Buddha's followers took the shape of the holy order, the sangha. The buddha continued to tour the country, preaching the dhamma and leading thousands along the noble eightfold path. Lord Buddha was perhaps the first Indian founder of a religious sect who organised his followers and established an order. He even formulated the rules and regulations of the order.

The mission was drawing to a close. The buddha had announced that soon he would be discarding the body. Some of his disciples were stricken with grief. To console them and to admonish them, the buddha instructed them thus: "Therefore, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to anyone besides yourselves."

It is said that the buddha partook of a meal served by Cunda the smith which upset his digestion and eventually caused his death. There has always to be some reason. The buddha himself warned his disciples not to blame Cunda. He even compared Cunda's offering with Sujata's: the one immediately before the enlightenment and the other immediately before the final passing away. As he lay during the final hour of his last incarnation on the earth, he consoled everyone near him, and passed away with these words: "Decay is inherent in all component things. Work out your salvation with diligence."

Father Paul Bossard of the Swiss Catholic Mission, says:

"It is worth mentioning that Buddha was regarded a 'pre- christian saint'
in the Catholic church until the 12th century,
his name being listed in the 'Martyrologium',
an index of great men and women who gave special
witness to God and Christ through their life and teachings."

PUBLISHER'S NOTES

The day-to-day style of this publication follows the same pattern as The Song of God (Bhagavad Gita), Bhagavatam (The Book of God), Valmiki's Ramayana and The Supreme Yoga (The Yoga Vasistha). Such a diarised presentation greatly facilitates study of these sacred texts.

The use of capital letters has been reduced to the absolute minimum. For the plural form of many of the pali and sanskrit nouns such as: asava, brahmana, buddha, deva, an accent has merely been added to the last vowel regardless of the proper form. We crave the indulgence of pali and sanskrit scholars for this.

On certain pages a pali or sanskrit quote has been selected and is given at the top of the page. The free translation of that quote can be found in bold face in the body of the text. The top left-hand side of the page indicates the source and the right-hand side the chapter number, where relevant. For example:

DIGHA NIKAYA 31st DECEMBER 34

IMPORTANT

1. "Thus have 1 heard" is how the pali text commences every sutta. The narrator is Ananda.
2. Where the main text is short of a full page, 'fillers' have been used. These have been chosen at random and do not have a bearing on the text on that page.

SCHEME OF TRANSLITERATION

Vowels:	a ā i ī u ū ṛ ṝ ḷ e ai o au ṁ ḥ
Consonants:	
gutturals	k kh g gh ṅ
palatals	c ch j jh ñ
cerebrals	ṭ ṭh ḍ ḍh ṇ
dentals	t th d dh n
labials	p ph b bh m
semi-vowels	y r l v
sibilants	s as in sun
	ś palatal sibilant
	ṣ cerebral sibilant as in shun
aspirate	h

PRAYER BEFORE THE DAILY READING

buddham saranam gacchami

dhammam saranam gacchami

sangham saranam gacchami

dutiyampi buddham saranam gacchami

dutiyampi dhammam saranam gacchami

dutiyampi sanghan saranam gacchami

tatiyampi buddham saranam gacchami

tatiyampi dhammam saranam gacchami

tatiyampi sangham saranam gacchami

1take refuge in the buddha,

1take refuge in the dhamma,

Itake refuge in the sangha.

For the second time,

I take refuge in the buddha, dhamma and sangha.

For the third time,

1take refuge in the buddha, dhamma and sangha.

PRAYER AFTER THE CONCLUSION OF THE READING

etena sacca vajjena sotti te hotu sabbada

etena sacca vajjena sabba rogo vinassatu

etena sacca vajjena hotu te jaya mangalam sabbhitiyo vivajjantu sabba rogo vinassatu ma te bhavatvantarayo sukhi digghayuko bhava bhavatu sabba mangalam rakkhantu sabba devata sabba buddhanubhavena sabba dhammanubhavena sabba sanghanubhavena sada sotti bhavantu te nakkhatra yakka bhutanang papaggaha nivaranang paritassanubhavena hantu te sang upaddave devo vassatu kalena sassa sampatti hotu ca pito bhavatu loko ca raja bhavatu dhammiko 1. By this avowal of truth, may you ever be well. By this avowal of truth, may all disease
be destroyed. By this avowal of truth, may joyous victory be thine.

2. May all misfortunes be warded off, all diseases cured, and no danger befall you. May you live long in peace. May all blessings be yours. May all gods protect you. By the power of all the buddha, by the power of all dhamma, and by the power of all the sangha, may happiness ever be yours.

3. By the power of this protection may no misfortune result through stars, demons, evil spirits and evil planets. May your troubles come to an end.

4. May there be rain in due time. May there be a rich harvest. May this world be contented. May the kings be righteous.

vipatti patibahaya sabba sampatti siddhiya

sabba dukkha vinasaya parittam brutha mangalam

vipatti patibahaya sabba sampatti siddhiya

sabba bhaya vinasaya parittam brutha mangalam

vipatti patibahaya - sabba sampatti siddhiya

sabba roga vinasaya - parittam brutha mangalam

Chant this protection so that you may be freed from misfortune and all good fortune may come to you; so that all sorrow, fear and disease may come to an end.

BUDDHA DAILY READINGS

DIGHA NIKAYA

1st-JANUARY

14

dhi-r-atthu kira bho jati nama yatra hi nama jatassa jara pannayissati, vyadhi pannayissati, maranam pannayissatiti Thus have I heard: The Lord was staying in Savatthi in the Jeta grove. One day, on the grounds nearby,
the monks had come together after their alms gather-ing and meal. There arose among them a discussion concerning previous births. The Lord had heard this with his divine ear, and had arrived at the scene. The monks had told him what they were discussing and prayed that the Lord might discourse to them upon the subject. The LORD said: Ninety-one aeons ago the Buddha Vipassi arose in the world in a noble family, lived
for eighty thousand years and had millions of disciples. Thirty-one aeons ago the Buddha Sikhi was born in a noble family. He lived for seventy thousand years and had a million disciples. In the same aeon the Buddha Vessabhu appeared in a noble family, lived for sixty thousand years and had over a million disciples. In this, our aeon (kalpa), there have been three other buddha Kakusundha, Konagamana and Kassapa who were all of brahmana parentage and who lived for forty, thirty and twenty thousand years respectively and had the same number of disciples. I have arisen as the buddha in this world, and through clear perception of the truth I have realised what the gods have revealed to me.

When a bodhisatta ceases to belong to the heaven of delight, he descends fully and mindfully into his mother's womb: this is the rule. There are other conditions which mark the descent of the bodhisatta. At that time an incomparable radiance fills the atmosphere, four guardian deities guard him in the four directions and the chosen mother is virtuous by nature. Though she enjoys the objects of the senses, she does not indulge in sensual pleasures with men. She is totally free from all ailments, she sees the bodhisatta in her womb, complete in all detail. She bears the child for ten full months and she delivers him standing. He is received first by the gods who present him to the mother. He is born pure, undefiled by the fluids of the womb. At his birth there is a shower of both warm and cold waters which bathe the babe and even at birth he stands up (with a white umbrella held over his head) and roars: "I am the foremost among beings and this is my last birth."_

Such was the birth of Vipassi. His father called upon the brahmana soothsayers to foretell his future. They saw the thirty-two marks of the superman on him and said: "If

he remains a householder, he will be emperor; if he renounces the world, he will be a buddha." Since the baby could already see kamma clearly, he was called "Vipass" (vipassana clear sight). There was another reason. His father used to keep him on his lap while holding court, knowing that his judgements came from the baby who 'could see the truth'.

The father had Vipassi surrounded by objects of pleasure. But Vipassi went to the park on four occasions and encountered an oldman, a sick man, a dead body and lastly a wandering mendicant. From the driver ofthe chariot he learnt that all beings were subject to old age, sickness and death. Hesaid to himself: "Fie on this birth which is the source of old age, sickness and death."

2nd JANUARY

nirodho nirodho ti kho bhikkhave vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapadi nanam udapadi panna udapadi vijja udapadi aloko udapadi The LORD continued: After some days Vipassi went out in his chariot. He saw a shaven-headed man wearing
a yellow robe and asked the driver: "Who is he? Why is his head shaven and why does he wear the yellow robe?" The driver replied: "My Lord, he is a wanderer who has gone forth from home to a homeless state and a religious life which is full of good and meritorious actions and loving kindness." Vipassi resolved then and there to enter the homeless life. He cut off his own hair and put on the yellow robe. Seeing this, thousands of members of the royal court also did so and followed him. But he resolved to live in seclusion and went away from them.

There Vipassi contemplated: "Surely this world is full of sorrow and there seems to be no escape from it. What is the condition ante- cedent to old age and death? Birth. What is the condition antecedent to birth? Becoming. Similarly, grasping (attachment) is the condition for becoming, craving for attachment, feeling for craving, sense-contact for feeling, the sixfold field for sense-contact, name-and-form for the sixfold field and cognition for name-and-form. These act upon each other and cease in the same order, but in reverse. If the cause is not present, the result will not arise."

In Vipassi there arose the realisation: "I have found the way to enlightenment through insight." (Vipassana - clear sight). Cessation! Cessation! At the very thought of cessation there arose in Vipassi, the bodhisatta, a clear vision, wisdom, awareness, knowledge and light, in regard to what had not been heard before.

Vipassi understood the five forms of grasping (attachment). He knew how form, feeling, perception, synthesis and cognition come into being and cease. He was free from the defilements (asava).

Vipassi contemplated: "Perhaps I should teach this truth to other beings. But then it is subtle, deep, beyond reason and logic and intelligible only to the wise. The people of the world are given to sense- pleasures and hence may find this truth hard to perceive. If I were to teach and the others were not to comprehend, it would be a wearisome task. I shall abandon the idea of teaching the slaves of passion."

But the great Brahma appeared before Vipassi and pleaded: "Let the Lord preach the truth. There are beings whose eyes are bedimmed with dust, but there are also people who will listen and become knowers of the truth. They are perishing because they have not heard the truth."

With the buddha vision, Vipassi gazed uponthe world and beheld those whose eyes were not covered by dust. In responsetoBrahma's entreaty, Vipassi proclaimed:
"Wide open are the gates to nibbana; theythat hear, let them renounce empty faith."

The young prince Gautama realising the all-pervading suffering of which this world is woven – ageing, illness and death.

Sakyamuni attaining full enlightenment: Buddhahood

Sakyamuni attaining full enlightenment-buddhahood.

3rdJANUARY

abhikkantambhante abhikkantambhante. seyyathapi bhantenikkujjitamva ukkujjeyyapaṭicchannamvavivareyya mulhassava maggam acikkheyyaandhakarevatela-pajjotamdhareyyacakkhuman to rupanidakkhintiti evam eva bhagavataaneka-pariyayenadhammopakasito The LORDcontinued:

Havingdecidedtoteachthedhamma,Vipassiconsideredwhomheshouldteachfirst. HechoseKhanda(aking'sson)andTissa(thechaplain'sson),fortheyhadverylittle dustcoveringtheireyes.Hesentforthem,andwhentheyarrivedtheysalutedthe arahantbuddhasupreme.

Vipassiexpoundedthedoctrinetotheindueorder.Hespokeofgenerosity,right conduct,heaven,thedangerofvanityandthedefilementofcravingsandthefruitsof renunciation.Whenhediscoveredthattheywerefreefromprejudiceandthatthey hadfaithintheirhearts,hetaughtthemthetruthwhichbuddhaalonehaverealised: thedoctrineofsorrow,itsarising,itscessationandthemeanstoitscessation.Even whilehewasthusdiscoursing,KhandaandTissagainedthedivineinsightwithwhich theydirectlyrealisedthetruth,andthusknewthatwhateverhasabeginningmust alsohavean end.

Havingrealisedthetruthandhavingbeenfreedfromdoubt,theysaid:"Most excellent,Lord,mostexcellent,Lord.Itisasifsomeoneliftedupwhathadbeen throwndown,revealedwhatwashidden,pointedouttherightroadtoonewhohad goneastrayandbroughtlightintodarknesssothathecouldsee.Permitustogoforth fromtheworldundertheguidanceoftheLord.Maywereceiveordinationfromthe Lord."

Vipassiordainedthemandthenexhortedthemfurther.Soontheywerefreedfrom theasava.Alltheeighty-fourthousandinhabitantsofthecity,seeingthattheirown king'ssonhadgoneforthfromtheworld,followedhisexample.Theyrealisedthatthis wasnoordinaryreligiousruleandthatitwasanuncommongoingforthintothe homelesslife.Anequalnumberofreclusesalsofollowedtheirexample.Vipassitaught andordainedallofthem,andlaterhebadethemtogooutandteachhumanity."Go notsingly;goinpairs,"hetoldthem."Teachthetruthwhichisexcellentinthe beginning,inthemiddleandintheend.Aftereverysixyears,comebackto Bandhumatitorecitethepatimokkha(therulesoftheorder)."Evenbeforethefirst

period of six years came to a close there were eighty-four thousand monasteries. When they returned to Bandhumati, Vipassi said to them:

"How can the flesh be subdued? By being patient and forbearing. What is the highest and what is the best? Nibbana, so say the buddha. He is not a recluse who harms fellowmen. Do not blame anyone. Be self- restrained. Live in seclusion. Let your thoughts be ever sublime."

At one time I was living at Ukkaṭṭha. I vanished from there and went to the Aviha heaven. The gods came up to me and told me that it was ninety-one aeons since the time of Vipassi, and also recounted the birth of the other buddha. I also met the cool gods, the fair gods and the wellseeing gods. From them I learnt the lives of the past buddha.

MAJJHIMA NIKAYA

4th JANUARY

81

Sadhusammatam hi me tassa bhagavato dassanam arahato samma sambuddhassati

Thus have I heard: The Lord was sojourning in the Kosala country. He went into the village known as
Vebhalinga, and said to Ananda: "Once upon a time, here in this village, there was an enlightened one known as lord Kassapa." Ananda prepared a seat for the Lord, saying: "Then surely this place has had the good fortune of being visited by two enlightened ones." The LORD continued: At that time, Ananda, in this very place lord Kassapa instructed a large group of monks.
There lived here a potter named Ghatikara who was a great supporter of lord Kassapa. The potter had a brahmana friend named Jotipala. One day the potter tried to persuade the brahmana boy to go with him to meet lord Kassapa, but the brahmaṇa boy was reluctant. The potter led him to the river to bathe and there once again suggested: "Let us go and meet lord Kassapa, for such a meeting with the Lord, who is perfectly enlightened, is an event of great merit.' But the brahmaṇa boy refused. The potter repeated the suggestion, and when the brahmaṇa boy consented to go, he grabbed him by the hair and introduced him to lord Kassapa. The potter prayed that lord Kassapa might instruct the boy in dhamma; lord Kassapa did so and both of them were greatly inspired. Now, the brahmaṇa boy asked the potter: "Why do you not receive ordination from lord Kassapa after hear- ing this?" The potter replied: "Because I am serving my aged parents." The brahmana boy, however, entered the homeless state as a follower of the Lord. Soon after that lord Kassapa left that place and journeyed to Varanasi. In Varanasi, Kiki, the king of Kasi, was greatly inspired by lord Kassapa's teaching and
invited him for a meal. Lord Kassapa consented. Then the king suggested that lord Kassapa might spend the rainy season in the palace but lord Kassapa replied that he had already agreed to spend the rainy season with the potter Ghaṭikara.

Lord KASSAPA said:

"Perhaps you feel depressed at the thought that I do not accede to your request, but such is not the case with the potter. He has complete- ly renounced all possessions. He makes pots and lets the people take what they will and leave what they will in

return. Once I was staying in that village. I went to his house for alms, but only his parents were there. They asked me to help myself to the food that was in the house and I did so. The potter was delighted. On another occasion the roof of my hut leaked. I sent some monks to see if the potter had some grass with which to repair my hut. He did not. So I asked the monks to strip the potter's own roof and with that material repair my hut. They did so when the potter was not at home. When he learnt of this later, he was supremely delighted that he could thus be of service to me. It rained, but though his house had no roof, rain did not fall in his house."

Hearing this, the king had the requisite provisions sent to the potter's house. Ananda, at that time I was that brahmaṇa boy, Jotipala.

5th JANUARY

83

patubhuta kho me tata kumara devaduta; dissanti sirasmim

phalitani jatani. bhutta kho pana me manusaka kama,

samayo dibbe kame pariyesitum

Thus have I heard:

The Lord was staying in Mithila in Makhadeva's mango grove. When he came to a certain part of the grove, the Lord smiled. "Surely, there must be a reason for the Lord smiling thus," thought Ananda, and in response to his request, the LORD narrated the following legend:

Long ago, a king named Makhadeva ruled this very Mithila. He lived a very long life, observing all the religious rituals. One day he said to his barber: "When you see gray hairs on my head, tell me." After many thousands of years, the barber announced one day that gray hairs had indeed begun to appear on the the king's head. The king rewarded the barber and then summoned his son and said to him: "Son, messengers from the gods have appeared. There are gray hairs on my head. I have enjoyed human pleasures so far. Now it is time to enjoy the divine pleasures. I shall presently cut off my hair and beard, don ochre robes and enter the homeless life. Come, take charge of this king- dom. In the same way, when gray hairs appear on your head, hand the reins of the kingdom to your son and similarly retire. Let this tradition be honoured by your descendants too."

The king entered the homeless state in this very grove. Having cut off his hair and his beard and having donned the ochre robe, he radiated friendliness in the four directions. Thus freed of all violence, the king lived here for the last eighty-four thousand years of his life. His son, too, followed the father's example and came to this

very grove to enter the homeless life. And so the tradition was preserved. The last king to thus enter the homeless life here was Nimi.

While Nimi was ruling Mithila, his name was mentioned in the assembly of the gods, and they were eager to see him. Their chief, Indra, personally went to Nimi and requested him to visit heaven in a special celestial vehicle. Nimi visited heaven but did not consent to stay there. He returned to Mithila, and after many years of righteously ruling the kingdom, Nimi entered the homeless state. His son, however, did not follow his example.

Ananda, I was that Makhadeva who established that good tradition. However, the kings who followed that tradition and practised brahmacariya only gained the world of the creator Brahma. But now I have established another tradition, tradition, which frees people completely from sorrow and leads them to nibbana. and Follow this tradition Ananda, and let it never be abandoned.

Digha Nikaya

6th JANUARY

19

yava c' assa so bhagava bahujana hitaya patipanno bahujana

sukhaya lokanukampakaya atthaya hitaya sukhaya devamanussanam

imina p' angena samannagatam sattaram n' eva atitamse

Samanupassama Na pan' etarahi annatra tena bhagavata

Thus have I heard:

The Lord was staying at Rajagaha. One day a celestial named Pancasikha approached him and said:

I would like to tell the Lord what happened in heaven. One day long ago all the gods assembled in the hall. Sakka, the king of heaven, addressed the gods: "If it is your wish, I shall enumerate the eight glories of lord Buddha. (1) The Lord has worked for the good of many, for the happiness of many, for the good and happiness of gods and men, out of compassion for the world: in this there is no one equal to him as a teacher in the past or in the present. (2) The Lord has proclaimed a doctrine for the life here and now, but this is not of a transient nature. It is welcomed by the wise who enshrine it in their hearts. (3) He has clearly enunciated that 'this is right' and 'this is wrong', 'this is of the light' and 'this is of the dark'. (4) He has revealed to his disciples the way to nibbana, and the way and nibbana are one and the same. (5) He has students and well trained disciples, whom he does not send away but whom he keeps with him and with whom he dwells in fellowship. (6) Kings admire him and make gifts to him and he

is widely renowned; yet he is completely free from pride. (7) The Lord's actions conform to his speech and his speech conforms to his actions, and he has himself strictly adhered to the rules of the discipline. (8) He has crossed the sea of doubt; he has accomplished what has to be accomplished. We cannot find such a teacher in the present nor has there been one like unto him in the past. It is of course not possible that two buddha should arise in the same world- system at the same time."

The gods contemplated what Sakka had said. While they were sitting there an extraordinary brilliance was seen in the north. Soon the Brahma Sanamkumara arrived. Remaining invisible, he expressed his admiration of the Lord and of the gods who were devoted to him. His voice had the eight characteristics of Brahma's voice ... fluent, intelligent, sweet, audible, sustained, distinct, deep and resonant. it was by these characteristics that they recognised that it was Brahma. At his request, Sakka recounted the eight glorious features of the Lord. Thereupon Brahma materialised himself and appeared to the gods as Pancasikha (five-headed). He remained suspended in space and sat cross-legged.

7th JANUARY

hitva mamattam manujesu brahme

ekodibhuto karunadhimutto…

pappoti macco amatam brahma-lokan ti

BRAHMA then narrated the following story:

Once upon a time there was a king named Disampati who had a wise brahmana minister named Govinda. Reṇu was the king's son; Jotipala was Govinda's son. They and six other nobles were close friends. In course of time Govinda died. The king was

distressed, but Reṇu said to his father:
"Grieve not, father. Appoint Jotipala to his father's office, for he is even wiser than his father." The king did so, and soon Jotipala earned a very good reputation as a great administrator. He noticed that the king was getting old. One day he said to the six nobles: "Go to prince Reṇu and tell him, 'The king is old and who knows when the end will come. When he dies, we pray that prince Renu should be king."" They did so. Prince Reṇu responded: "Well, if I become king I shall share the kingdom with all of you."

Some time later the king died and Reṇu was crowned king. But he was given to sensual pleasures. Maha-Govinda (Jotipala) went to the six nobles and persuaded them to remind Renu of his promise to share the kingdom with them. Renu readily agreed and with the help of Maha- Govinda divided the kingdom between himself and the six

nobles. All the seven of them requested Maha-Govinda to be their minister and rule the kingdoms.

In the meantime, Maha-Govinda's reputation was spreading every- where. People were even saying that he had seen Brahma face to face and talked to him. This reached Maha-Govinda's ears. He felt: "These are rumours. But I myself have not seen Brahma face to face, though I would love to. I have heard it said that if one were to remain alone during the four rainy months and to practise the contemplation of compassion, he would see Brahma face to face. I will do so." Having decided thus he went to the king, to the nobles, to the brahmaṇa and to his forty wives, and told them all of his decision to live alone, with- out seeing anyone except the one who brought him his meals. He had a rest-house built for this purpose and entered into seclusion.

But the four months passed without his seeing Brahma. When at last he was overcome by great anguish, Brahma appeared before him. Maha-Govinda's worship was acceptable to the Lord and Brahma asked him to choose a boon. Maha-Govinda said: "By what said: "By what means can a mortal realise immortality?" Brahma replied: "Only that mortal can reach immortality who abandons all sense of 'I' and 'mine', who loves seclusion, who is full of compassion, who has eradicated foul odours and who is established in celibacy." Maha-Govinda asked Brahma: "I understand all the rest of thy teaching, but what are 'foul odours'?" Brahma replied: "Anger, falsehood, deceit, selfishness, pride, jealousy, greed, doubt, violence, lust, hate and dullness. These are the foul odours, and under their influence man is doomed to hell and shut out from the realm of Brahma." Maha-Govinda responded: "If I understand the Lord aright, it is impossible to get rid of all these while living as a house- holder; this means I should enter the homeless state."

8th JANUARY

idam kho pana me pancasikha brahmacariyam ekanta-nibbidaya

viragaya nirodhaya upasamaya abhinnaya sambodhaya nibbanaya

samvattati

BRAHMA continued:

Maha-Govinda went to see king Reṇu and announced his decision to enter the homeless life. The king tried to persuade him not to do so, offering to fulfil all his wishes and to provide whatever he might need. "I need nothing for my happiness and there is no one that has hurt me. I have heard the call and I must go," said Maha-Govinda. The king decided to follow Maha-Govinda's example.

Maha-Govinda then went to see the six nobles. When they heard of his decision they took counsel among themselves and thought: "These brahmaṇa are greedy for money

and they have a passion for women; let us offer him these and he might abandon his idea.' They made these offers. But Maha-Govinda replied: "I have all the wealth and possessions I need. I have forty wives already. I am giving all that up in order to enter the homeless state." The nobles, too, decided to follow him, but they needed time! They pleaded with him to wait seven years, but he declined, so they pleaded for a delay of six, five, four, three, two or one year, down to seven days. Maha-Govinda agreed to a delay of seven days.

Maha-Govinda then went to see the great brahmana and his students and exhorted them to seek another teacher, as he was entering the home- less life. They tried to dissuade him, but without success. They, too, decided to follow him. Maha-Govinda then went to his forty wives, announced his intention and gave them leave to marry someone else. But they decided to follow him.

By this time the seven days were over and Maha-Govinda cut off his hair, donned the yellow robes and went forth into the homeless state. The king, the nobles and all the others followed him; thousands of citizens also joined them. Wherever he went with his retinue he was welcomed and honoured like a king of kings, or a deity. Maha-Govinda radiated love, compassion, joy and equanimity to the four quarters of the world, and he taught his disciples the way to union with Brahma. After their death all of them were reborn in the world of Brahma.

Pancasikha, who was narrating all this to lord Buddha, asked the Lord: "Do you remember all this?" The Lord replied: "Yes, indeed I do. I was Maha-Govinda. It was then that I taught my disciples the way to union with Brahma. However, that religious life is not conducive to nibbana. But my religious system is conducive to detachment, to freedom from_passion, to cessation of craving, to peace, peace, to insight to insight and to nibbana. This is the noble eightfold path. Those of my disciples who are completely free from the asava are liberated. They who do not wholly understand, but who are free from the five fetters, will not return to this world. Some others will return just once. Many will not be reborn in a state of woe. My disciples' renunciation of the home- life is not in vain. In every case it has been fruitful.

Jataka Stories

MATAKABHATTA

9th JANUARY

The future buddha as bodhisatta was incarnate as a 'tree divinity' in the kingdom of Kasi when Brahmadatta was king. In that kingdom there were very many pious and religious brahmana. One of them resolved to perform a rite to propitiate his departed ancestors.

This brahmana said to his disciples: "Take this goat to the river, bathe it and adorn it with garlands. Then bring it back to me, to be sacrificed to propitiate my ancestors." They bowed to him in obedience and took the goat away to the river.

On account of some merit it had earned in a past lifetime, the goat remembered what it had done then. Recollecting those events, it was filled with joy in the knowledge that its life of sorrow was soon to end. It laughed aloud. Then the goat thought of the brahmana and what he was about to do. Considering the consequences of the brahmana's deed, the goat began to weep aloud.

The young disciples were astonished at this and asked the goat: "Friend, why did you laugh, and now why do you weep?" By this time they had reached the master's house. And, the goat narrated the follow- ing story of its own past:

"In a previous lifetime I, too, was a brahmana. Like you, I too offered a sacrifice to propitiate departed ancestors, as enjoined in the veda. In that sacrifice I killed a goat. For that sinful action I had to suffer: four hundred and ninety-nine times my head has been cut off. This is the five hundredth and last time. When I have paid the penalty this time, I shall be freed from sorrow. Thinking of this I laughed. But, then, the thought occurred to me that you, who are taking my life in a similar way to propitiate your ancestors will similarly suffer an unhappy destiny. When this thought arose in me, I was filled with compassion and so I wept aloud."

Hearing this story, the brahmana was awakened and he declared: "I will not offer this goat in sacrifice." But the goat responded: "Even then I cannot but pay the penalty ordained for me, though by desisting from killing me, you will be saved from an evil destiny."

The goat was set free. It was grazing near the top of a rock. There was a storm, thunder and lightning. Struck by a thunderbolt the rock was shattered; a piece of rock knocked off the head of the goat.

The bodhisaṭṭa, who as the 'tree divinity' was observing all this, manifested himself as a celestial being and instructed all those present: "If only people understood what an evil destiny follows the taking of life, then they will surely desist from such cruelty." He discoursed at great length on the evil of killing. The people who heard him were so greatly inspired that they abandoned killing and cruelty, and resorted to loving kindness and charity.

KUKKURA

10th JANUARY

Once upon a time the bodhisatta (future buddha) was born as a dog and lived in a cemetery, with a huge pack of dogs. One day the king of that region had returned from

a ride to the pleasure garden, and his chariot had been left in the open courtyard unattended, with the harness and leather-work exposed. It had rained during the night and this had tempted some dogs to gnaw at the harness and ruin it.

This was duly reported to the king who ordered all the dogs in the region to be slaughtered. The news reached the bodhisatta who contemplated deeply and realised the truth: that it was the king's own pet dogs which had been responsible for the damage and that other dogs were being punished unjustly. So, he sought the presence of the king.

To the bodhisatta's questions, the king admitted that he indeed did not know for certain which dogs had committed the crime. The bodhisatta then asked the king: "Have you then ordered that all dogs should be killed?" "No," replied the king, "the palace dogs are spared." The bodhisatta quickly pointed out: "Then you are guilty of the evils of partiality, dislike, ignorance and fear. These four evils are unworthy of you, a king. The privileged dogs are safe; the poor are slaughtered."

The king then asked the bodhisatta: "Do you know which dogs committed the crime?" The bodhisatta replied: "Yes" and went on to prove his affirmation. He had a mixture of butter-milk and kusa grass prepared. He made the palace dogs drink of this mixture. This induced vomiting in the dogs, and the vomit contained pieces of leather proof that those dogs had indeed chewed the harness.

The king rejoiced that justice had been vindicated. He at once halted the slaughter of the dogs. He paid due homage to the bodhisatta who then taught the dhamma to the king and all his followers. The king commanded that no one should thenceforth harm any living creature in his domains. He himself adhered to the noble teachings of the bodhisatta and spent the remainder of his life in charity and righteousness.

MUNIKA

10th JANUARY

In another era the bodhisatta was born as an ox who, with his younger brother, served a landlord. The brother-ox noticed that a pig named Munika was being feasted every day and that the oxen who did all the hard work were not so well looked after. The brother-ox bitterly complained about this to the bodhisatta who recommended patience. A few days later the family of a young man to whom the king's daughter had been betrothed arrived. There was a lavish banquet. The pig had been cooked. The bodhisatta pointed this out to his brother: "Poor Munika was eating his own death! Be contented with your poor fare which, however, signals your longevity."

MAHA SILAVA

11th JANUARY

In another era the bodhisatta was born as the only son of a royal couple. He was known as Maha Silava. Appropriately, he grew up to be a boy of excellent character and, later still, a king of personified goodness. His charity knew no bounds. Even when he himself had found out that a minister had behaved treacherously, he refused to punish him but requested the minister to leave the country with all his wealth and his family. This minister became the confidant of the ruler of the neighbouring kingdom and, knowing that Maha Silava was extremely soft-hearted advised him to invade, conquer and annex that kingdom, too. To prove his point the ex-minister advised the rival king to send a few brigands into Maha Silava's territory to murder and plunder.

The villains were caught and brought before Maha Silava. They said: "We did this because we did not have enough to eat." The king instantly pardoned them, loaded them with wealth and sent them back. This ruse was repeated_by several other parties. The rival king was convinced that Maha Silava was timid and weak. He invaded Maha Silava's kingdom. Informed of this, Maha Silava preferred defeat to destruction, and refused even to defend the palace. The rival usurped the throne and mercilessly captured Maha Silava and his ministers and had them buried up to the neck in a clearing in the forest.

Maha Silava was full of patience and perseverance. One night a pack of jackals rushed towards him and his ministers, who raised such a loud cry that they ran away. However, the leader of the jackals returned to try again. As the jackal came close to him, the king stretched his neck and with his jaw caught the neck of the jackal. The frightened jackal, in an attempt to free itself, thrashed about with his legs and thus loosened the earth around the king. The king let the jackal go, and soon freed himself and the others.

At the same moment, a couple of goblins nearby approached Maha Silava and, recognising his greatness, requested him to divide a dead body they had acquired, equally between them. The king, however, made use of their magical powers to bathe and dress himself, and even to retrieve the royal sword before dividing the body equally between the two goblins. Seeing that they were greatly pleased, he asked them to take him and leave him in the royal bedchamber, and similarly to take all his ministers and leave them in their former residences. This, too, was done.

The usurper was surprised to see Maha Silava enter the bed- chamber, though the palace was heavily guarded. Maha Silava narrated all that had happened. The usurper was stricken with remorse and begged Maha Silava to pardon him. He said: "Though born of royal parents, I failed to recognise your greatness, whereas even goblins recognised it." He vowed to be Maha Silava's friend. Soon he summoned all his Own ministers, confessed his error before all, and restored the kingdom to Maha Silava. On

that occasion, Maha Silava declared the profound truth: "If you do not abandon patience and right effort, your reward will be great and excellent."

SASA

12th JANUARY

Once upon a time, the bodhisatta was born as a hare in a forest. He cultivated the friendship of an otter, a jackal and a monkey who looked up to him as their spiritual leader. He taught them wholesome lessons in right living, in charity and in religious observances like fasting.

One evening the hare addressed his companions: "Tomorrow is a fasting day when it is good particularly to do charity and observe the rules of right living. Should a guest happen to come to you, please ensure that he is attended to." The otter, the jackal and the monkey thereupon went out out to find food with which to entertain the unexpected guest. Each one obtained something or the other. The hare in the meantime had nothing other than grass; but he reflected thus: "Surely, if a guest happens to come here, I cannot offer him grass. But, I shall offer him the flesh of my body." This great resolve was 'heard' in the heaven. Sakka, the lord of heaven, wanted to test the strength of the hare's resolve. He disguised himself as a brahmana and came to the forest.

The brahmana went to the otter, the jackal and the monkey, and each of them offered him the food that they had acquired that day. But, he walked on, without accepting the offer or rejecting it. Then he went to the hare who welcomed the honoured guest and offered hospitality. He said: "Holy one, I have nothing but grass to appease your hunger. But if you will be gracious enough to accept it, I offer you my own flesh. Please kindle the fire and I shall enter into it and you can eat my flesh which will give you the strength to carry on your religious practices." The lord of heaven was still not convinced. He raised the fire. The hare went round the sacred fire and then with great joy and eagerness leapt into it.

But the flames were cool. Surprised, the hare spoke to the lord of heaven disguised as a brahmana: "What does this mean, O brahmana?" The lord of heaven revealed his identity and glorified the self- sacrifice of the bodhisatta.

VIROCANA

The bodhisatta was once born as a lion. One day a jackal approached him and asked to be admitted as a servant. The lion agreed and said: "Run up a hilltop and when you see a prey, shout aloud: 'Let your might shine, Lord' and it shall be a signal for me to attack the prey. You will have your share of the meat." Thus they lived for a time. One day the jackal thought: "After all, it is the charm of my words that enables the lion to kill! I am equally powerful. Why should I not kill, instead of having to live on others'

leavings?" Though the lion cautioned him that only lions could kill elephants, the foolish jackal insisted on making the kill. The jackal leapt on an elephant, missed its head and landed at its feet. Trampled by the elephant, it lay dead, the victim of its own delusion and pride.

SAMMODAMANA

13th JANUARY

During another era the bodhisatta (future buddha) was born as a quail. He was the leader of a thousand quails that lived in a forest. A clever fowler often spread a net, caught very many quails and took them away.

One day the bodhisatta spoke as follows to the quails in his retinue: "If you live and work in harmony we can all escape the fowler's net. Please do as I tell you. When the fowler throws his net over you, stick your head through the mesh of the net and, at a pre-arranged signal, fly away with the net. Land on a thorn bush and then extricate yourself from the net. If all of you function in total harmony, no harm will befall you." And, the next day they did so; the fowler got nothing and even his net was damaged by the thorn bush. Day after day the same thing happened. But the fowler was still hopeful; for he knew that such unity may not endure for long and when the quails were disunited and quarrelled among themselves, they would be an easy prey.

And so it happened. One day one quail happened unwittingly to tread on another's head. The second one got angry. A bitter quarrel ensued. Noticing this the bodhisatta decided to leave that place along with his followers. He knew that there was no security in a house divided against itself.

The next day the fowler returned with his net. The birds began to argue amongst themselves: "Why should I lift the net? You better do the job today" and so on. Soon all of them ended in the fowler's basket: the fruit of disregarding the bodhisatta's call for unity and harmony.

KAPOTA

Once upon a time, the bodhisatta was born as a pigeon. A wealthy jeweller adopted this pigeon and provided it with a basket in his kitchen where the pigeon lived happily. One day a crow smelt the rich food being cooked in the kitchen. It met the pigeon and tried to befriend it. The bodhisatta tried to dissuade the crow, saying: "Your food and my food are very different. My company may therefore not be very congenial to you. You will have to abandon all greed and be contented with simple fare." But the crow insisted that it would be content with whatever it got. The jeweller decided to accommodate the pigeon's friend, too.

One day the pigeon was getting ready to fly out in search of food. The crow pretended to have a stomach-ache, for it had seen a potful of fish in the kitchen! After the pigeon had gone away, the crow began to eat of the fish. However, it was discovered by the cook who caught hold of the crow and pulled out all its feathers. The greedy crow who did not heed the good friend's advice perished.

BAKA

14th JANUARY

Once upon a time the bodhisatta incarnated in a tree. Near that tree there was a pond. A short distance away there was another pond which was full of fish. The water-level in the second pond was low. A crane approached the pond, looked at the fish and wondered how he could eat them all! He thought of a clever plan. He approached the biggest of them and lovingly suggested: "Friend, this pond will soon dry up and you might all perish. Allow me to transport you to another pond which is full of water and which will therefore be safe for you all to dwell in." The big fish was suspicious but the crane was persuasive and said: "Do not doubt. If you will let me, I shall take you to the other pond and you can see for yourself and then tell the others." The big fish, agreed. The crane gently picked it up, went over to the other pond which he showed to the big fish who was then utterly convinced. The crane then returned the big fish to the original pond.

The big fish then pleaded with all the fish to agree to leave, assisted by the crane. The first to go was the big fish itself. But this time, the crane dashed it to the ground near the tree, ate the fish and left the bones there. It returned to the other pond and the gullible fish let themselves be picked up, one by one and transported to their death. Then came the turn of a crab who was very suspicious of the crane's intentions.

The crab expressed its doubts at the crane's ability to lift it and transport it to the other pond. Eventually they agreed that the only safe way was for the crab to hang on to the neck of the crane as it flew to the safe pond. As they neared the pond, the crane flew away from and not towards the pond. To the crab's enquiry, the crane laughingly revealed the truth and pointed out the pile of fish bones! The crab tightened its grip around the crane's neck in reply, saying: "I thought as much. But, friend, you cannot kill me.' The crane begged the crab to let go, promising to put it down by the pond. Before entering the pond, the crab snapped the crane's neck.

The bodhisatta, who was observing all this, proclaimed the lesson: "Trickery traps the trickster."

MAKASA

On another occasion, the bodhisatta was a trader. In the village where he lived, there were several carpenters. One day while an elderly carpenter was working, a mosquito,

perched on top of his bald head, was stinging him. He called out to his son and asked him to drive it away. The young boy was quick to act. He picked up a sharp axe and aimed it at the mosquito. With it the old carpenter's head was shattered.

Observing this, the bodhisatta proclaimed the truth: "Better indeed is an enemy with some sense than a friend or helper who is devoid of sense."

VEDABBHA

15th JANUARY

In days of yore, there was a brahmana who was well versed in mystical rites and charms. In particular he knew a mystic rite which, if performed during the conjunction of certain stars and planets, could bring about a shower of precious stones! The bodhisatta was at that time a pupil of this brahmaṇa.

One day the brahmana and his pupil were traversing a forest when they were waylaid by a band of robbers, who demanded ransom. The bodhisatta said to his master: "Master, please stay here while I go and fetch the ransom. However, I beg of you not to use your mystic powers even if you find that the stars are propitious. Other- wise, yourself and all these people will come to grief."

The master, however, did not heed this wise counsel. One night before the bodhisatta could return with the ransom, the brahmaṇa realised that the auspicious conjunction of planets had taken place. He reflected thus: "Why should I suffer this captivity, when I can easily produce the ransom with the help of the magic power I possess? Who knows when my pupil will find the money and return to rescue me?" He said to the robbers: "Leave me alone for a little while and I shall provide you with as much wealth as you want." They withdrew for a while. The brahmana uttered the charm and there was a shower of precious stones. At his request the robbers collected them all and bundled them up. They walked away, followed by the brahmaṇa.

Soon they were surrounded by other robbers! The second band demanded the bundle of gems! But the first band of robbers told the second: "Get hold of this brahmaṇa who by merely gazing at the sky is able to produce a shower of these gems. Then you will also acquire great wealth." 11 They turned upon the brahmana who, however, pleaded his inability. He said: "I can only do it on an auspicious day which is not due for another year." They would not believe him and murdered him. Then they killed the first band of robbers and seized the bundle of jewels. A quarrel arose among them, too, and soon only two robbers were left with the bundle. By mutual agreement, one of them stood guard over it while the other went to a nearby village to fetch food for both of them. The robber who was on guard stood with his sword drawn, intent on killing the other one the moment he returned with the food. The robber who went for food thought: "I can have the whole wealth if I poison this food!" He ate his share and

poisoned the rest. The moment he returned, the other robber surprised him and cut him down. Then he ate the food and fell dead.

In a couple of days the bodhisatta returned with the ransom. He found that his master had been murdered. He followed the trail of footsteps and found the robbers lying dead. Further still he came upon the two robbers, One murdered and the other poisoned. The bundle of gems was lying near them, untouched. He thought: "Alas, My master did not heed my advice and produced the jewels. My master's unwise use of his skill and the greed of these men brought about a terrible destruction of them all. The bodhisatta carried the treasure home and distributed it in charity.

MAJJHIMA NIKAYA

16th JANUARY

36

idha aggivessana sutavato ariyasavakassa uppajjati

sukha vedana, so sukhaya vedanaya phuttho samano no

sukhasaragi hoti na sukhasaragitam apajjati, tassa sa

sukha vedana nirujjhati, sukhaya vedanaya nirodha

uppajjati dukkha vedana, so dukkhaya vedanaya phuttho

samano na socati na kilamati na paridevati, na urattalim

kandati, na sammoham apajjati

Thus have I heard:

The Lord was staying near Vesali. As he was about to enter Vesali for alms, the venerable Ananda saw the Jain Saccaka who was fond of polemics and who considered himself an invincible scholar. At Ananda's request the Lord sat down. Saccaka approached the Lord and spoke: "There are some who pay much attention to the training of the body and neglect the mind; there are others who pay much attention to the training of the mind and not of the body. In the former, the mind suffers when the body suffers and in the latter the body experiences pain when the mind suffers."

The Lord asked: "What is your view concerning training of the body?" Saccaka narrated the ascetic practices (nakedness and eating very little). "Can the trainees continue living on so little food?" asked the Lord. "No," replied Saccaka, "now and then they have good food and drink and grow fat."

The Lord asked again: "What is your view concerning training of the mind?" But the Jain could not answer. The Lord said: "What you described as training of the body is

not proper training of the body in the ariya view. When you do not even know what right physical training is, how can you know what training of the mind is?"

"Who is a man of untrained body and untrained mind? In such a man a feeling of pleasure arises and he becomes addicted to it and pursues it. When that feeling stops, a painful feeling arises and he grieves and falls into delusion. His mind grasps the pleasurable and the painful feelings, and therefore they persist. Who is a person who is endowed with a trained body and a trained mind? He is a noble seeker in whom a feeling of pleasure may arise but who does not become addicted to it (he is not coloured by it) and does not pursue it. When that feel- ing stops and a painful feeling arises, he does not grieve nor lament. He is not deluded. Because of the trained body and mind, the feelings of pleasure and pain do not persist."

Saccaka taunted the Lord: "I suppose you have a trained body and mind?" The Lord said: "What you say is offensive but I shall answer." (Then follows a narration of the Lord's own austerities involving self- inflicted pain prior to enlightenment.) "Supposing a man comes with one stick in his hand and finds another in water: can he raise a fire by rubbing them together? No. Even so, if one lives in sense-pleasure the feeling of pain that may arise in one does not lead one to inner awakening. Again, if that stick be away from water but still wet, the man can- not raise a fire. Even so, if the monk has not inwardly renounced the pursuit of pleasure, the pain that he may experience cannot lead to inner awakening. But, if the stick is dry, the man will be able to raise a fire with it. Similarly, if the monk is away from the source of pleasure and has renounced the pursuit of pleasure inwardly, he is qualified for inner spiritual awakening whether he does or does not experience pain."

MAJJHIMA NIKAYA

17th JANUARY

na kho aham tassa sukhassa bhayami yan-tam sukham

annatr' eva kamehi annatra akusalehi dhammehiti

The LORD continued:

(Before my awakening) I thought that I should bite my teeth, press my tongue against the palate, resolutely suppress the mind and try to control it. I did so. However, though there was great energy in me, the body was distressed and the mind was distracted by the very struggle that I made to restrain it. I then thought that I should hold my breath. When I did not breathe through the nose or through the mouth, there was a loud noise as though wind was passing through my ears. The body was still restless and the mind was distracted by that very striving to control it. I then stopped breathing through the ears, too. There arose a loud sound in my head. There was a surge of great energy and there was mindfulness, too; but the body was still restless and the mind was distracted

by the very effort to calm it. When I continued in this manner there arose painful sensations in the head. After this there was violent and cutting pain in the abdomen. Then there was great heat in the body. There was great energy and mindfulness, too; but the body was rest- less and the effort to calm the mind only distracted it further.

I thought I should refrain from eating food, even the food offered by the deva (celestials) which nourishes the body through the skin. I ate so little that the body was greatly emaciated and grew black and thin. I reflected thus: "Surely some ascetics have endured great pain, but this pain that I experience is the greatest that there is. If by such austerity I do not reach the goal of human birth, perfect knowledge and vision, there must be some other way to enlightenment."

I remembered how I used to sit meditating in the shade of a tree, undistracted by sense-pleasure and free from unskilled (evil) states of the mind. I felt that that was the way to enlightenment. I reflected: "I am not afraid of that happiness that arises when there is no craving and when the mind is not undisciplined. Such happiness can- not be reached by starving the body."

I then partook of normal nourishment and the body gained strength. The ascetics who saw this thought that I had fallen. Free from craving for sense-pleasure and free from undisciplined mental states, I entered into the first, then the second and the third meditation. The feeling of delight that arose in me persisted, without leaving a trace on the mind. There was knowledge of the destruction of the obstacles and of psychological conditioning. Ignorance had been dispelled. There was freedom. Now I am established in the first characteristic of concentration (void of self) in which I always dwell, though I know that I teach dhamma and that everyone feels that I am teaching him especially.

MAJJHIMA NIKAYA

18th JANUARY

26

aham hi araha loke, aham sattha anuttaro,

eko 'mhi sammasambuddho, sitibhuto 'smi nibbuto.

dhammacakkam pavattetum gacchami kasinam puram

andhabhutasmim lokasmim ahancham amatadundubhin ti

Thus have I heard:

Lord Buddha was staying in the Jeta grove. On one occasion he spoke to a number of monks.

The LORD said:

It is good that you should discuss dhamma or remain silent. In this world, there are two quests - the noble (ariya) quest and the ignoble (anariya) quest. What is the anariya quest? One who is himself (because of the self) liable to birth, ageing, decay, death, sorrow and psychological disturbance, seeks others that are similarly liable to birth and so on. What are these others? Sons, wife, servants, sheep, fowl, elephants, cattle and horses, as also wealth. These have a birth, a beginning and so on. Yet one who considers himself a self, a personality, seeks them and is attached to them. This is the ignoble (anariya) quest. What is the ariya (noble) quest? One who is liable to birth, etc., on account of the self seeks that which is not liable to these, which is nibbana.

Before I attained enlightenment, while I was still a bodhisatta, I too, considering the self to be real though liable to birth, sought those that were also liable to these. Then I reflected thus: "I am subject to birth, etc. Why do I seek others who are also subject to these? Why should I not seek that which is not so subject to them, which is nibbana?"

I was young and strong. Against the wish of my parents I cut off my hair and donned the yellow robe and went out in quest of nibbana. I approached the Kalama Alara. He accepted me and taught me the doctrine of no-thing, which he had evolved out of his own mind. He considered me his equal and wished, with my co-operation, to teach others. I was not satisfied and left him. Similarly, I learnt the doctrine of neither-perception-nor-non-perception from Uddaka. I was dissatisfied with this too.

It was then that I retired alone to the Uruvela forest. Until then I was subject to birth and death because of the notion of self. But, here I won the unborn nibbana, which is beyond birth and death. Knowledge and the vision of the reality arose in me. My freedom was total. But I realised that that knowledge is so subtle that the people rooted in sense- indulgence could not understand it. It would be frustrating if I taught that which no one understood. But Brahma Sahampati descended from his world and pleaded that I should teach. He said that there would be those of little ignorance who would understand. I thought of instructing Alara Then I and Uddaka but they had just passed away from this world. thought of the five monks who had first waited upon me. I saw that they were in Kasi. On the way to Kasi someone asked me who I was, and I answered him: "I am the Lord over all, omniscient, uncontaminated by anything, freed from craving. I have no teacher. There is no one like me. I am the adorable in the world and I am the unexcelled instructor. I am fully enlightened, perfectly tranquil and freed. In order to set the wheel of dhamma in motion I am going to Kasi, beating the drum of immortality, awakening this blind world."

MAJJHIMA NIKAYA

19th JANUARY

SO vissattho gacchati vissattho titthati vissattho nisidati vissattho seyyam kappeti tam kissa hetu; anapathagato bhikkhave papimato ti The LORD continued: The five monks saw me approach them. They spoke among themselves, "The recluse Gotama has strayed from the path and lives a life of abundance. We shall show neither respect nor disrespect but merely offer him a seat." However, when I did approach them they greeted me and behaved respectfully, though they addressed me by name. I said to them: "Do not address the tathagata by name, for he is a perfectly liberated and enlightened one. Listen, monks. Immortality has been attained. I now instruct, teach the dhamma. If you realise it, you will also abide in the ultimate goal of brahmacariya for which young men abandon their homes and resort to the homeless life." The monks said: "But, you, reverend Gotama, have not attained the supreme goal in the practice of asceticism; on the contrary, you have wavered in your determination and you live in abundance. How could you have reached the ultimate goal of a human being?" I replied: "O monks, a tathagata does not live a life of abundance. A tathagata is a perfectly awakened, perfectly enlightened one. Listen. Immortality has been attained. I now instruct, teach the dhamma. If you tread the path thus indicated you will also realise the ultimate goal of brahmacariya!" I asked them: "Have I ever spoken to you in this manner before?" They replied: "No." I was then able to persuade them to listen. Then I began to instruct them. I taught two, while the other three went out to gather alms for us all. On another day I taught three while two gathered alms. And these five monks, though they were liable to birth, realised the perils of birth and attained the unborn, the ultimate and supreme welfare of nibbana. Though they were subject to ageing, decay, death, sorrow and impurity, they reached the unageing, decayless, deathless, sorrowless and pure, supreme welfare of nibbana. They realised Eternal freedom supreme knowledge. The highest vision arose in them. was gained. O monks, fivefold is craving: forms which attract the sense of sight, sounds which attract the sense of hearing, smells that attract the sense of smell, touch which attracts the sense of touch, and tastes that attract the sense of taste. They who are entrapped by these ought to be told: "You are in great danger and you are in the grip of the evil one." They who may enjoy these five experiences without being entrapped by them, ought to be told: "You are not in danger and you will not be caught by the evil one." A A monk who avoids the pursuit of pleasure and the undisciplined states of mind is able

to enter into the first meditation, accompanied by reasoning and enquiry (observation), and then into the second meditation, accompanied by concentration and ecstasy, and then into the third meditation, characterised by equanimity and the great bliss born of it, and then into the fourth meditation which is beyond joy and sorrow and characterised by mindfulness. He goes beyond perception of material shapes, realises infinite space and then infinite consciousness. He goes beyond that, and rests in the plane of no-thing, and then beyond that into the plane of neither-perception-and-non-perception. Finally he goes beyond all perception and perception. He has gone beyond the reach of the evil one. He lives confidently, stands and sits fearlessly and sleeps well. Why? Because he is beyond the reach of sin or evil.

MAJJHIMA NIKAYA

20th JANUARY

19

yannad eva bhikkhave bhikkhu bahulam anuvitakketi

anivicareti tatha tatha nati hoti cetaso

Thus have I heard:

The Lord was staying in the Jeta grove near Savatthi. He spoke to the monks one day:

O monks, this happened before my full awakening. I thought: "I should live a life governed by dualism in which the mind divides every- thing into the two opposites." Accordingly, I conceived of pursuit of pleasure, ill-will and violence as one part and I conceived of renunciation of pleasure, goodwill and non-violence as the other.

When the thought of sense-pleasure arose, I reflected within myself: "This is the thought of sense-pleasure. It will lead to painful consequences both to me and to others. It is an obstacle to wisdom. It leads away from nibbana." Even as I was reflecting thus, the thought of sense- pleasure subsided. I used such reflection to avoid all thought of sense- pleasure. (Even so with thoughts of ill-will and violence.)

O monks, the mind is moulded by the way in which one repeatedly contemplates and reasons within oneself. If one contemplates sense- pleasure, the mind inclines towards sense-pleasure and moves away from renunciation. Even so with ill-will and violence. Knowing this, I saw the danger in undisciplined and unruly states of mind and the blessing of good states. I was vigilant.

While I was thus living, O monks, thoughts of renunciation arose in me. I realised: "This is a thought of renunciation. It will cause no harm either to me or to others. It is conducive to wisdom and it leads towards nibbana. From this thought, therefore, I see nothing to be afraid of." However, I saw that such continued contemplation produced

weariness of mind and hence lack of concentration. (Even so with thoughts of good-will and non-violence.) I calmed the mind and made it one-pointed. I realised: "These are mental states." Immediately, there was a surge of energy in me and mindfulness was restored. I entered into deep meditation. Ignorance was dispelled. Knowledge arose.

I give you a parable:

A herd of deer lives in a forest. A man comes there who does not wish for the good of the deer. He leads them out of the forest along a treacherous road, having blocked the safer road; he lures them along that dangerous road with the help of a male decoy and a female lure. The deer are led to their destruction. Another herd lives in a forest. A man who has their safety at heart leads them out of that forest along a safe road, having blocked the dangerous paths. Following him, the deer reach safety and growth.

This is the meaning:

The forest is the forest of sense-pleasures. The deer represent human beings. The man who leads them into danger is Mara, the evil one. The male decoy is passion and the female lure is ignorance. The man who leads them to safety is the tathagata. The safe way is the noble eight- fold path.

Meditate, O monks. Do not be indolent.

MAJJHIMA NIKAYA

21st JANUARY

4

tassa mayham brahmana cankamantassa tam bhayabheravam

agacchati. so kho aham brahmana n'eva tava tiṭṭhami

Na nisidami na nipajjami yava cankamanto va tam

bhayabheravam pativinemi

Thus have I heard:

When lord Buddha was living in the Jeta grove he was approached by a brahmana Jaṇussoni, who asked the Lord: "Good Gotama, you are indeed the honoured leader of many wise men who have taken to the home- less life. But surely life in seclusion in forests is hazardous, wisdom is hard to attain and solitude is unpleasant. I think a forest-life is psychologically harmful to one who is not established in samadhi."

The LORD replied:

It is quite true, O brahmana. It is as you have just said. Previously, before perfect inner awakening, when I was a bodhisatta, I too thought that a recluse (samaṇa) or a brahmana who was not free from impure physical actions, impure speech, impure thoughts and impure life-style, would experience fear and dread if he resorted to the forest-life. But, my physical actions were utterly pure and hence the forest-life was conducive to peace and security.

If a recluse (samaṇa) or brahmana resorts to the forest-life while he remains and full of passionate desires, he experiences fear and dread. But I was free from them and therefore I gained peace and security in seclusion. Similar is the fate of one whose heart is corrupt, whose thoughts are wicked and motives impure. But since I was free from these, I gained peace and security in seclusion. Even so in the case of one who is easily overcome by laziness or inertia. But I was not lazy; I was an ariya who had got rid of laziness, and therefore I derived peace and security in seclusion. My energy had been fully awakened and stirred up.

Similarly, if a recluse (samaṇa) or brahmana is of an unbalanced mind or of a doubting disposition, if he is given to boasting or self-praise and to disparaging others, he experiences fear and dread in seclusion. I had overcome these. If a recluse or brahmana is fearful, he experiences fear and dread; but I had overcome fear. If a recluse or brahmana seeks gain, honour and prestige, seclusion produces fear; but I had no desire for gain, honour and prestige. If a recluse or brahmaṇa has a muddled or wavering mind or lacks intuitive wisdom, seclusion causes dread in him. But I was free from a wavering mind and I was endowed with intuitive wisdom. Hence I derived security and peace.

I exposed myself to situations in which fear and dread might arise, so that I could recognise them. I would then reflect: "When, where and in what manner did this fear arise? In the same time, place and in the same manner I should put an end to it." If fear or dread arose while I was moving about, I did not stand nor did I He or sit down. I drove out that fear while pacing up and down. If the fear arose while I was sitting, standing, lying or whatever, I drove out that fear then and there, with- out abandoning what I was doing.

MAJJHIMA NIKAYA

22nd JANUARY

ayam kho me brahmana rattiya pacchime yame tatiya vijja

adhigata, avijja vihata vijja uppanna, tamo vihato

aloko uppanno, yatha tam appamattassa atapino pahitat-tassa viharato.

Lord BUDDHA continued:

There are some samaṇa and brahmaṇa who think night is like day and day is like night. They are deluded and confused. I know that night is night and day is day; that is, the truth as truth and the false as the false. Then wise people can truthfully say: "Here is one who removes our ignorance and delusion, thus bringing happiness to all."

During the first quarter of the night, when I was endowed as I was with awakened inner energy and was free from dullness and distraction, I entered into the first meditation. This was accompanied by reasoning (savitakka) and by direct observation (savicara) and was born of wisdom (viveka). Joy and rapture were also associated with it. Then I entered into the second meditation in which the reasoning and observation came to an end, but concentration, rapture and joy continued. The rapture came to an end and I entered the third meditation; there was the pure joy of equanimity and mindfulness. After directly becoming aware of the impressions left by past experiences of joy and sorrow, I abandoned both and entered into the fourth meditation, which is purified awareness.

With this purified awareness I scanned the previous embodiments: one, two, three, four, a hundred, a thousand and more, in past ages (kalpa) of creation and dissolution. I beheld, 'I was such and such,' and I knew, 'I had such and such experiences then', and 'Having been through all these births, I am here now.' Thus, during the first part of the night, the first knowledge arose and ignorance was dispelled.

I then directed the pure awareness to 'the future' of all beings. With the divine vision I beheld the truth that the future of such beings was dependent upon the consequences of their present deeds. They who were evil in thought, word and deed, were born in hell or in evil genes. They who were good were born in heaven or in good genes. I realised this during the middle part of the night.

Then I directed my awareness to the destruction of the evil. The knowledge of the following arose in me: 'This is sorrow, this is the arising of sorrow, this is the cessation of sorrow and this is the path to the cessation of sorrow.' I also saw: 'This is evil (obstacle); this is cessation of evil.' When I realised this my mind was freed from the evils of desire, of becoming and of ignorance. I realised: 'I am freed from birth, I have done what has to be done and reached the goal of brahmacariya (movement towards the infinite or a holy, religious life)." Thus, during the last part of the night, the third knowledge arose in me. Ignorance was dispelled. Darkness was dispelled and the vision of truth arose. I move about without delusion but full of zeal. However, even now I frequent forests and other places of seclusion out of compassion for others and also because I rest in peace everywhere.

Hearing this, the brahmana became a follower of the buddha.

THE FIRST

23rd JANUARY

DISCOURSE I

ete te bhikkhave ubho ante anupagamma majjhima patipada tathagatena abhisambuddha - cakkhukarani, nanakarani, upasamaya, abhinnaya, sambodhaya, nibbanaya samvattati Thus have I heard: While staying at Varanasi at the hermitage called Migadaya, the Lord addressed the
group of the five monks thus:

There are two extremes, O monks, which the man who has entered the homeless state ought not to follow. On the one hand, the habitual practice of those things whose attraction depends upon the passions, especially sensuality, and on the other hand, the habitual practice of asceticism which is painful, unworthy and unprofitable.

There is a middle path, O monks, which was discovered by the tathagata and which avoids these two extremes. It is a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to nibbana.

What is the middle path? It is the noble eightfold path; that is to say: right view, right aspiration, right speech, right conduct, right livelihood, right effort, right mindfulness and right contemplation.

Now this, O monks, is the noble truth concerning sorrow. Birth is attended by sorrow, senility is sorrow, disease is sorrow, death is sorrow. Being subjected to the unpleasant is sorrow, being deprived of the pleasant is sorrow and any craving that is unsatisfied is sorrow. In short, the five aggregates which spring from attachment (the conditions of individuality and their cause) are sorrow.

Now this is the noble truth concerning the origin of sorrow. It is craving which causes repeated existence, which is accompanied by sensual pleasure and seeks satisfaction now here and now there. It is the craving for the gratification of the passions, for success here, or for a future life.

Now this is the noble truth concerning the ending of sorrow. It is the destruction of all passion without a residue. It is the laying aside of craving, being free from it and no longer harbouring it.

Now this is the noble truth concerning the way which leads to the ending of sorrow. It is the noble eightfold path.

The doctrines that have been handed down so far do not declare these four noble truths, nor do they envision that I should comprehend them. But there arose within me the eye, the knowledge, the understanding and the wisdom; there arose the light, that 'this' was the noble truth concerning sorrow, its origin, its ending and the means to such ending. Now that this knowledge has arisen in me and I have attained perfect insight into that which is unsurpassed in the heavens or on earth, total and unshakeable is the emancipation of my heart. This is my last existence. There will be no further birth for me now.

24th JANUARY

DISCOURSE II

The LORD said:

The tathagata does not seek salvation in austerities, but for that reason you must not think that he indulges in worldly pleasures, or that he lives in abundance. The tathagata has found the middle path.

Neither abstinence from fish nor meat, nor going naked, nor shaving the head, nor wearing matted hair, nor dressing in a rough garment, nor covering oneself with dirt, nor sacrificing to the fire-god will cleanse a man who is not free from delusions.

Reading the veda, making offerings to priests or sacrificing to the gods, self-mortification by heat or cold and many such penances performed for the sake of immortality do not cleanse the man who is not free from delusions.

Anger, drunkenness, obstinacy, bigotry, deception, envy, self-praise, disparaging others, superciliousness and evil intentions constitute uncleanness; not just the eating of meat.

Let me teach you, O monks, the middle path which avoids both the extremes. By self-inflicted suffering, the emaciated monk produces confusion and sickly thoughts in his mind. Mortification is not conducive even to worldly knowledge; how much less to a triumph over the senses.

He who fills his lamp with water will not dispel the darkness and he who tries to light a fire with rotten weed will fail.

Mortifications are painful, vain and profitless. How can anyone be free from self by leading a wretched life, if he has not succeeded in quenching the fires of lust?

All mortification is vain so long as self remains, so long as self continues to lust after either worldly or heavenly pleasures. But he in whom self has become extinct is free from lust; he will desire neither worldly nor heavenly pleasures and the satisfaction of

his natural wants will not defile him. Let him eat and drink according to the needs of the body.

Water surrounds the lotus-flower, but does not wet its petals.

On the other hand, sensuality of all kinds is enervating. The sensual man is a slave of his passions and pleasure-seeking is degrading and vulgar.

But to satisfy the necessities of life is not evil. To keep the body in good health is a duty, for otherwise we shall not be able to trim the lamp of wisdom, and keep the mind strong and clear.

This is the middle path, O monks, that avoids both the extremes.

25th JANUARY

DISCOURSE III

Thus have I heard:

When the Blessed One spoke kindly to the monks, the ice of ill-will that chilled their hearts melted away under the gentle warmth of the Lord's persuasion.

Now the Lord set the wheel of the most excellent dhamma in motion. When the Lord began his sermon, all the universes were thrilled with rapture. The gods, the saints and even the animals of the earth felt the bliss. All the creatures - gods, men and beasts - hearing the message of deliverance, received and understood it in their own language.

The LORD said:

The rules of pure conduct are the spokes of the wheel of dhamma; justice is the uniformity of their length; wisdom is the tyre; modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed.

He who recognises the existence of suffering, its cause, its remedy and its cessation, has fathomed the four noble truths. He will walk in the right path.

Right view will be the torch to light his way. Right goal will be his guide. Right words will be his dwelling-place on the road. His gait will be straight, for it is right behaviour. He will be sustained by the right way of earning his livelihood. Right efforts will be his steps, right thoughts his breath and peace will follow in his footprints.

Whatsoever has a beginning will come to an end. All worry about the self is vain. The ego is like a mirage. All the tribulations that touch it will pass away. They will vanish like a nightmare when the sleeper awakes.

He who has awakened is free from fear. He has become buddha. He knows the vanity of all his cares and ambitions, and also of his pains.

It easily happens that a man, when taking a bath, steps upon a wet rope and imagines that it is a snake. Horror seizes him and he shakes from fear, anticipating in his mind all the agonies caused by the serpent's venomous bite. What a relief this man experiences when he sees that the rope is no snake! The cause of his fright lies in his error, his ignorance, his illusion. If the true nature of the rope is recognised, his tranquillity of mind will come back to him; he will feel relieved; he will be joyful and happy.

This is the state of mind of one who has recognised that there is no self, that the cause of all his troubles, cares and vanities is a mirage, a shadow, a dream.

Self is a fever, a transient vision, a dream. But truth is wholesome, sublime and everlasting. There is no immortality except in truth. There is no saviour except the truth.

Hearing this, the venerable Kondanna realised the truth and the Lord acknowledged this by declaring: "Truly Kondanna has understood."

MAJJHIMA NIKAYA

26th JANUARY

141

yo tassa yeva tanhaya asesaviraginarodho cago patinis- saggo

mutti analayo; idam vuccat', avuso dukkhanirodham ariyasaccam

Thus have I heard:

The Lord was staying near Varanasi in the deer-park at Isipatana. One day he said to the assembled monks: "The incomparable wheel of dhamma, which was set rolling by the tathagata in the deer-park at Isipatana, cannot be arrested by anyone. It was the proclamation of the four ariya truths. O monks, follow Sariputta and Moggallana, they are wise helpers." Having said this the Lord retired.

Then SARIPUTTA expounded the sutta in the following words:

Birth, old age, death, grief, suffering, misery, despair and not getting what one desires - all these constitute sorrow. Birth is the coming forth, an appearance of the aggregates (to which one is attached) and the acquiring of the sense-bases. The ebbing of the life-span and the collapse of the sense-functions is old age. Breaking up and laying down of the body is death. Grief arises when one is visited by some calamity. Suffering is physical disagreeableness. A wish may arise: "May we be free from grief, sorrow and despair", but this does not happen by mere wishing. When the wish is unfulfilled there is sorrow. The five aggregates of grasping - form, feeling, perception, habitual tendencies and consciousness - are all sorrow.

What is the truth concerning the arising of sorrow? Craving associated with 'becoming', craving for sense-pleasure which is accompanied by delight and attachment and even the craving for annihilation- this is the cause for the arising of sorrow. The abandonment of that craving without any attachment whatsoever, is the ariya truth concerning the stopping of sorrow.

The ariya truth concerning the means to the stopping of sorrow consists of the eightfold way: right view, right aspiration, right speech, right action, right mode of livelihood, right endeavour, right mindfulness and concentration. The knowledge of sorrow, of the arising of sorrow, of the stopping of that sorrow and of the course leading to its cessation - this is the right view. Aspiration for renunciation, non-hate and harmless- ness is right aspiration. Refraining from falsehood, slander, harsh speech and gossip is right speech. Refraining from violence towards all creatures, from stealth, and from immorality is called right action. Right livelihood is adopting the right mode of livelihood, in accordance with dhamma. To generate resolve, effort and energy and to strive for the non- arising of evil states that have not arisen and to get rid of those evil states that have already arisen, as also to promote the arising of holy states and to protect them when they have arisen, is right endeavour. To live contemplating the body in the body, feelings in the feelings, mind in the mind and mental states in the mental states, clearly conscious of them so as to control covetousness and dejection, is right mindfulness. Free from states of mind, entering by stages into the first, the second, the third and the fourth meditations, is right concentration. This is the means for the cessation of sorrow.

These are the four noble truths proclaimed by the tathagata. This is the wheel set in motion by the tathagata which no one can stop.

FIRE

27th JANUARY

DISCOURSE

Thus have I heard:

The Lord, having dwelt in the Uruvela for some time, proceeded on his wanderings in the direction of Gaya, accompanied by a great congrega- tion of a thousand disciples, who had all been monks with matted hair. There, the Lord dwelt together with them.

One day the LORD addressed the monks:

All things, O monks, are on fire. And what, O monks, are these things which are on fire? The eye is on fire, forms are on fire, eye- consciousness is on fire, impressions received by the eye are on fire. Whatever the sensation - pleasant, unpleasant or neutral - which arises on account of the impressions received by the eye, it is on fire.

And with what are these on fire? With the fire of passion, I say, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief and despair, are they on fire.

The ear is on fire, sounds are on fire, the nose is on fire, odours are on fire, the tongue is on fire, tastes are on fire, the body is on fire, things tangible are on fire, the mind is on fire, ideas are on fire, mind- consciousness is on fire, impressions received by the mind are on fire, and whatever the sensation, pleasant, unpleasant or neutral, which arises on account of the impressions received by the mind, it is on fire.

And with what are these on fire? With the fire of passion, I say, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief and despair, are they on fire.

Perceiving this, O monks, the learned and noble disciple conceives an aversion for the eye, conceives an aversion for forms, conceives an aversion for eye-consciousness, conceives an aversion for the impressions received by the eye; and whatever the sensation, pleasant, unpleasant or neutral which arises due to the impressions received by the eye, for that also he conceives an aversion. He conceives an aversion for the ear. He conceives an aversion for sounds. He conceives an aversion for the nose. He conceives an aversion for odours. He conceives an aversion for the tongue. He conceives an aversion for tastes. He conceives an aversion for the body. He conceives an aversion for things tangible. He conceives an aversion for the mind. He conceives an aversion for ideas. He conceives an aversion for mind-consciousness. He conceives an aversion for the impressions received by the mind, and for whatever sensation, pleasant, unpleasant or neutral which arises on account of the impressions received by the mind. And in conceiving this aversion, he becomes divested of passion, and by the absence of passion he becomes free. When he is free he becomes aware that he is free; he knows that rebirth is exhausted, that he has fulfilled the holy life, that he has done what he had to do, and that he will return no more to this world.

When the Lord was discoursing, the minds of the thousand monks became free from attachment and from depravities.

28th JANUARY

86

yam hi mayam bhante nasakkhimha dandena pi satthena pi dametum,

so bhagavata adandena asatthen' eva danto

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. At that time there was a robber named Angulimala, who was so named because he had killed many people and

strung their fingers into a garland which he wore around his neck. He had wreaked havoc in the surrounding villages.

One day the villagers noticed that lord Buddha was walking alone on the road towards where this robber lived. They warned him of the danger s but he paid no heed. People dared not walk there even in large groups and yet this ascetic was walking alone fearlessly. Soon he reached the place where the robber lived. The robber saw him walking alone and shadowed him, intending to kill him. Strangely enough, however swiftly he walked he could not catch up with the Lord, even though he saw that the Lord was walking with his usual gait.

At one stage, the robber stood still and shouted at the Lord: "Halt." The Lord coolly responded: "I am still; be thou still, too." The robber was puzzled by the reply, for he was standing still and it was the Lord who was moving. He expressed his thoughts and the Lord answered him: "I have abandoned aggression, Angulimala, and hence I am standing still. Your behaviour is unrestrained and hence you are not still." The robber' s heart was touched. He longed to hear the dhamma. He worshipped the Lord and prayed to be accepted as a disciple. The Lord said: "Come, O monk." The robber became a monk and accompanied the Lord on his tour of Savatthi.

While the Lord and Angulimala were at the monastery, the king heard from the people that the notorious robber was there. He went to see for himself. But, the Lord asked the king: "If you saw a monk who had taken to the life of brahmacariya, what would you do to him?" The king answered: "Of course , I would worship him." Pointing to Angulimala, the Lord said: "Here is Angulimala." The king was amazed. He said to the Lord: "Indeed it is most wonderful. What I could not achieve by the use of swords and other weapons, the Lord has achieved without the use of such weapons."

One day, during his begging-trip, Angulimala found a woman who was suffering severe labour pain. When he returned to the monastery the Lord instructed him to go back and say: "I have not intentionally harmed any creature since my ariya birth. By this truth may you be well." He did so. She was instantly relieved of her suffering.

By his own diligent practice Angulim-ala had arrived at the death-less state. While wandering one day he was pelted with stones and injured; his bowl was smashed and his cloak torn. The Lord exhorted him to bear it in patience: "Thus are the results of past kamma worked out here and now, instead of leading you to hell hereafter." He roamed about singing the glories of dhamma and of the Lord.

29th JANUARY

28

tam bhagavato asesam abhijanato uttarim abhinneyyam

N'atthi, yad abhijanam anno samano va brahmano va Bhagavato bhiyyo 'bhinnataro assa yadidam kusalesu dhammesu Thus have I heard: supreme knowledge leading to nibbana." The Lord was staying near Nalanda. The venerable Sariputta came to him one day and
after saluting him said: "Lord, such is my faith in the Lord that I think there is no one who is greater, nor has there been or will there be anyone who is greater than the Lord, who possesses the supreme knowledge leading to nibbana.

The LORD replied:

Surely, you have not known all the enlightened ones of the past nor do you know of the ones who will arise in the future. You do not even know me fully. How then can you make such a bold statement, Sariputta?

SARIPUTTA replied:

It is true, Lord, that I have no knowledge concerning the buddha of the past or of the future, or concerning the Lord. But I know this much: all those buddha of the past and the future have put away the five hindrances, got rid of the defects of the mind by wisdom, established themselves in mindfulness, perfected themselves in the seven branches of enlightenment and reached complete awakening. The Lord has done all this. Hence no one can be greater than the Lord. He is supremely awakened. He has taught dhamma well. Blessed is the order.

In the way in which the Lord teaches the doctrines of the dhamma he is unexcelled- the fourfold mindfulness, the four efforts, the four roads to psychic power, the five methods of sense-control, the five powers, the seven modes of enlightenment and the ariya eightfold path. The Lord knows all these perfectly; beyond that which he knows there is nothing to be known.

is the way in which the Lord has taught us the dhamma of sense-experiences, the internal and the external sense-fields. Unsurpassable is the Lord's teaching concerning rebirth: that there are four modes of rebirth: (1) one enters the mother's womb, abides in it and departs thence unknowing, (2) one enters the mother's womb knowing, but abides and departs thence unknowing, (3) one enters and abides there knowing, but departs unknowing, and (4) one enters the mother's womb, abides in it and departs knowing, too.

Unsurpassable is the dhamma concerning the modes of revealing another's mind; the Lord teaches that there are four modes: (1) by a visible sigh, (2) by hearing a sound

uttered by humans or non-humans, (3) by hearing a rational sound made intelligently and deliberately, and (4) by intuition. Unsurpassable is the way the Lord teaches the four degrees of discernment: (1) discerning inwardly that the body is a hide- bound mass of manifold uncleanness, blood, pus, urine and so on, (2) discerning the skeleton covered by skin, flesh and blood, (3) discerning the unbroken flux of human consciousness established in this world and in another. (4) discerning that the human consciousness is not attached to this world or another.

30th JANUARY

yam tam bhante saddhena kula-puttena pattabbam araddha viriyena thamavata purisa-thamena purisa-viriyena

purisa-parakkamena purisa-dhorayhena, anuppattam tam

bhagavata

SARIPUTTA continued:

Unsurpassable is the way in which the Lord propounds the classifi- cation of individuals: they who (1) are freed both ways, (2) are freed by insight, (3) have realised the truth concerning the body, (4) have gained the view, (5) are freed by faith, (6) adhere to dhamma, (7) are faithful.

Unsurpassable is the way in which the Lord imparts the seven factors of enlightenment: mindfulness, enquiry into the dhamma, energy, joyous devotion, serenity, meditation and equanimity.

Unsurpassable is the way in which the Lord proclaims the stages of (1) progress is difficult, wisdom is slow, progress: (2) progress is difficult but wisdom (intuition) is swift, (3) progress is easy and wisdom is slow and (4) progress is easy and wisdom is swift.

Unsurpassable is the way in which the Lord teaches discipline in speech: that one should refrain from falsehood, calumnious, abusive and contentious speech in an argument, and speak words of wisdom in due season. Even so the Lord teaches ethical conduct: how one should avoid trickery (divining and exorcism), and be self-controlled.

Unsurpassable is the way in which the Lord instructs the disciple concerning dhamma. The Lord knows: (1) which student will by the destruction of the three fetters enter the stream, (2) who will have so far diminished passion and hate and illusion that he will return only once more, (3) who, by the total destruction of the five fetters, will be reborn in heaven never to return, (4) who will, by the destruction of the asava, gain emancipation in this very life. Unsurpassable is the way in which the Lord teaches dhamma, so that the monk himself knows what his destiny is.

Unsurpassable is the way in which the Lord deals with doctrines of eternalism: recollecting past incarnations, one affirms that the soul and the world are eternal. Unsurpassable is the Lord's teaching concerning dwellings and doings in past incarnations, death and rebirth. Unsurpassable is the Lord's teaching concerning supernatural powers (a) without and (b) with worldly aims and mental defilements. The second is ignoble. The first is noble, and the means by which the monk cuts himself off from a disgusting or an alluring environment.

Whatever a noble person who has faith and energy and is steadfast may achieve, that has been achieved by the Lord. If someone belonging to another doctrine had even one such quality, he would be sounding his trumpet aloud; but the Lord does not do so. There is, has been or will be none greater than the Lord. There have been others equal to the Lord. But, there is none at the moment. For the Lord Has said that two buddha cannot arise in the world at the same time.

The Lord appreciated this and asked Udayin, who was there, to make a note of what Sariputta had said.

31st JANUARY

17

pano na hantabbo. adinnam n' adatabbam. kamesu miccha na

Caritabba. Musa na bhasitabba. majjam na patabbam.

yathabhuttan ca bhunjatheti

Thus have I heard:

The Lord was in Kusinara, lying between twin sala trees just before he passed away. Ananda pleaded: "Lord, do not die here in this little insignificant village. Choose one of the bigger cities."

The LORD said:

Do not say so, Ananda. Long ago, a great king by the name of Maha Sudassana ruled over this very place. It was a great city then, known as Kusavati, equal in splendour to the capital of heaven. Its Ramparts were made of gold, silver and precious stones. Everything in that city had an air of supreme prosperity. The great king was endowed with the seven treasures and four marvellous powers.

On a holy day, when the king was in the upper storey, he saw before him the treasure of the wheel. He knew that it appeared only to one who was to become the king of kings. He prayed: "Roll on, O Lord, O wheel, and overcome all." The wheel rolled in the four directions one after the other. The great king followed. Everywhere kings bowed to him and acknowledged him as emperor and guide. The great king commanded

them: "Do not kill. Not what has not been given? Refrain from evil sense-enjoyment. Do not tell lies. Do not drink intoxicating liquor. Eat (enjoy) what you are allowed to eat (enjoy)." When they had returned from this expedition, the wheel became attached to the threshold of the king's inner apartments. Then he obtained the treasure of a celestial elephant and a celestial horse both of which could fly through space and he rode them. He obtained the celestial gem which, when held aloft, enabled everyone to see clearly, even in total darkness. He obtained the woman treasure, the most beautiful woman, endowed with great virtue who remained loyal to him. He obtained a wonderful treasurer who took charge of his treasury. One day when they were sail- ing in a boat the king tested his prowess by asking for gold. The treasurer scooped up water which turned into gold in his hands. Lastly, the king obtained a wonderful adviser, wise and able, who was his counsellor. These were the seven treasures that the king possessed.

Then came the four marvellous gifts. The king was gifted with a handsome appearance, unequalled by other men. The king was gifted with a long life beyond the span of others' lives. The king was gifted with perfect health. The king was gifted with the love and admiration of his people, equalled only by his own love for them.

The king had a lotus pond built. Around it he established various charities for the poor, for the hungry, for the naked and needy. The people built a great palace for him and the king of heaven had a great mansion which was called 'Dhamma - righteousness' for him. The king entertained the wanderers and the holy men.

1st FEBRUARY

sabbeh' eva deva piyehi manapehi nana-bhavo vina-bhavo

annatha-bhavo ma kho tvam deva sapekkho kalam akasi

dukkha sapekhassa kala-kiriya garahita ca sapekhassa kala-kiriya

The LORD continued:

One day the king wondered: "On account of what past kamma do I come to possess all these?" Then he ascended the fortress (perhaps the subtle inner world?) at the same time commanding lust, ill-will and hate to stay away. He entered into the first meditation, the second meditation, the third and the fourth meditation. He radiated and filled the four quarters with the blessings of love, compassion, joy and equanimity blessings which were boundless, limitless and all-embracing.

The king had eighty-four thousand cities, the chief of which was Kusavati; eighty-four thousand palaces of which the chief was Dhamma; eighty-four thousand chambers of which the best was the fortress; eighty- four thousand elephants, horses, chariots and gems, the chiefs of which were the respective treasures; eighty-four thousand wives

of whom queen Subhadda was the chief. The eighty-four thousand elephants used to pay him homage every day, but he decreed that one half of that number should visit him only every hundred years, by turns.

One day after hundreds of years queen Subhadda sought his presence. As she was about to enter the royal chamber the king stopped her. He ordered his attendant to lay the golden couch under the palm trees. There he lay down like a lion, calm and self-possessed. Seeing him, the queen was apprehensive: "He is so calm. I hope he is not dead." She said to him: "O king, all these eighty-four thousand cities, palaces and so on are yours. Arouse desire for them in your heart, and thus prolong your will to live." But the king cautioned her: "Do not speak thus, O queen. But say, 'It is in the nature of things here that we must leave them behind, cut ourselves away from them. Do not pass away longing for them. Pitiable and unworthy is the death of him who longs for them." The queen, accordingly, mentioned each one of the royal possessions and cautioned the king: "Cast away any desire for these; do not long for a life hereafter." When she had finished with her admonition (in accordance with the king's own command) the great king died. He had lived the life of a prince, a viceroy, a ruler, a layman and the noble life in the palace of Dhamma for eighty-four million years. Now he had entered the happy world of Brahma.

I was that king, Ananda, and mine were all those wonderful things. How impermanent they are, for they have all been destroyed. That is the destiny of all component things. It is wise to be free from bondage to them. (The possessions are elaborately described here, to illustrate this point.)

I now remember that my body has been buried six times on this very spot. When 1 ruled as the great king here, it was the seventh time. I do not see any spot in the world of gods or men where the body can be buried for the eighth time.

DIGHA NIKAYA

2nd FEBRUARY

16

yavakivan ca bhikkhave bhikkhu saddha bhavissanti,

hirimana bhavissanti, ottapi bhavissanti, bahussuta

bhavissanti, araddha viriya bhavissanti, upaṭṭhita sati

bhavissanti, pannavanto bhavissanti, vuddhi yeva bhik-

khave bhikkhunam patikankha no parihani

Thus have I heard:

The Lord was dwelling in Rajagaha on the vulture's peak. At that time the king of Magadha, Ajatasattu, was planning to invade the people of Vajji and destroy them. Before doing so, however, he sent a brahmana to the Lord to inform him of his intention. When the brahmana conveyed the message, the Lord replied: "As long as the people of Vajji meet together often in harmony and work in harmony, as long as they do not enact a law which is not in accord with established custom, as long as they honour and support their own elders, as long as they do not ill- treat or dishonour their women, as long as they maintain the shrines in the country and as long as they support the arahants so long will they prosper and not decline. These principles I have already imparted to the people of Vajji." The brahmana wisely concluded that the people of Vajji could not be overcome by force, and left.

Soon after this the Lord asked Ananda to assemble all the monks. He spoke to them of the seven conditions of the welfare of a community of monks:

O monks, so long as the monks gather and have frequent meetings, so long as they function in harmony, so long as they do not disturb established custom but act in accordance with the rules laid down, so long as they revere and support the elders, so long as they do not succumb to craving which brings about re-birth, so long as they delight in solitude, so long as they train their minds in self-possession so that good men might seek their company and progress in their company so long will the brotherhood prosper and not decline.

Seven more conditions I shall lay down: so long as the monks do not indulge in business, in idle talk, slothfulness, socialising, wrong desires and evil company, and so long as they do not remain satisfied with any achievement less than arahantship - so long will they prosper and not decline. I shall give you seven further conditions: so long as the monks are full of faith, modest, ashamed of wrong-doing, learned, full of energy, active in mind, and wise - so long will they prosper and not decline. Seven more conditions 1 shall lay down: as long as the monks shall train themselves in the sevenfold higher wisdom (mindfulness, enquiry, energy, joy, peace, contemplation, equanimity) they will prosper and not decline.

3rd FEBRUARY

16

yavakivan ca bhikkhave bhikkhu anicca-sannam bhavessanti,

anatta sannam bhavessanti, asubha sannam bhavessanti,

adinava sannam bhavessanti, pahana sannam bhavessanti,

viraga sannam bhavessanti, nirodha sannam bhavessanti,

vuddhi yeva bhikkhave bhikkhunam patikankha no parihani

The LORD continued: Seven more conditions to prevent the decline of dhamma I shall lay down: as long as
the monks contemplate and remain aware of the im- permanence of all things, of the non-existence of a self (ego), of the impurity of all things, of the danger of evil, of the importance of reject- ing evil, of dispassion and of the cessation of sorrow so long they will prosper and not decline. Six further conditions for the preservation of dhamma I shall lay down. Listen. As long
as the monks deal in a friendly way with fellow- monks, as long as they speak to one another and think of one another with friendliness, as long as they share everything among all the brother- monks, as long as they dwell in the company of the holy ones practising noble virtues which are spotless, and as long as they live in the company of holy ones devoted to that vision and that view which will bring about the cessation of sorrow - so long they will prosper and not decline. The Lord also discoursed on right conduct, right concentration and meditation, true
wisdom and so on.

After some time he went to Ambalatthika with a large group of monks. He held similar discourses there. From there he went to Nalanda. While they were at Nalanda, Sariputta said: "Lord, I think that there is, there has been and there will be no one greater or wiser than the Lord."

At Nalanda, too, the Lord discoursed on dhamma. From there he went to Pataligama.

To the householders of Pataligama, the Lord said: "The evil-doer reaps the five-fold harvest of evil he falls a prey to poverty, he has an evil reputation, he cringes when he has to enter good company, he is full of anxiety and after death he goes to an unhappy state. But one who does good reaps a harvest of good he becomes wealthy (through industry), he enjoys a good reputation, when he enters a good assembly he does so with confidence, he lives without anxiety and when he dies he goes to a happy state."

The ministers of Pataligama were building a fort. One day the Lord accepted an invitation to be their guest. He blessed the city: "It will become the chief city Pataliputta and a great business centre. It will of course, be subject to three hazards; fire, water and dissension among friends."

Buddha teaching his close disciples.

4th FEBRUARY

16

tasmat ih' ananda atta-dipa viharatha atta-sarana ananna- sarana, dhamma-dipa dhamma-sarana ananna-sarana When the Lord wanted to cross the river Ganga along with the group of monks, they
found that the river was in flood. While the disciples were looking for boats, the Lord and the monks disappeared from one bank and appeared On the other! The Lord then went to Kotigama where he said to the monks: "It is by not
understanding the four ariya truths that people go round on the wheel of birth and death. When they are understood, the root of sorrow is destroyed and there is no more birth." He also discoursed on dhamma.

The Lord went to Nadika. Here, Ananda asked the Lord: "Salha, Nanda and some others have died in this place, Lord. What is their destiny?" The Lord replied: "Salha has destroyed the asava and attained final emancipation. Nanda has destroyed the five bonds and has gone to the highest heaven, never to return. Sudatta has destroyed the three bonds and will be born just once when he will end sorrow. Sujata has destroyed the bonds, he has become converted and will not be reborn in a state of suffering.

"That people die is normal, but it makes me weary when you ask about the destiny of each one. I shall tell you in brief how one can surely avoid purgatory and rebirth as an animal and so on. One should have faith in the buddha. He should have faith in the dhamma. He should have faith in the order of disciples who are walking the noble eightfold path and who are of supreme virtue, untarnished by desire. Faith is the mirror of truth; whoever possesses this will know that purgatory and evil destiny are not for him."

Then the Lord went to Vesali. He said to the monks: "Be mindful and self-possessed. What is it to be mindful? To be aware of the body, feelings, moods and ideas, in such a way that both hankering and dejection are avoided. To be self-possessed is to have full presence of mind in whatever you are doing."

Having heard that the Lord was in Vesali, Ambapali the courtesan invited him and the monks for a meal at her house. The Lord agreed. Just after this the young Licchavi arrived with a similar invitation; but the Lord said to them: "I have already accepted Ambapali's invitation." After the meal, Ambapali presented her garden to the Lord for the use of the order. The Lord discoursed on dhamma again.

The Lord then went to Beluva where he decided to spend the rainy season. One day he was stricken with great pain. But by a strong effort of his will he overcame the pain. When Ananda noticed this, he said to the Lord: "Lord, do not pass away without instructing the order." The Lord said: "I have revealed everything, without holding anything back, without making a distinction between the esoteric and the exoteric. As to the rules concerning the order, it is for whoever heads the order to lay them down, it does not depend upon me. This body is worn-out. It is only when I am unconnected with any sensation that there is freedom Therefore, be ye lamps unto yourselves. Be ye a refuge from pain. unto yourself. Do not go to anything outside for refuge. Hold fast to dhamma as a lamp. Whoever shall so be a lamp unto himself, a refuge unto himself, both now and after I am dead, will reach the greatest height."

5th FEBRUARY

16

yassa kassaci ananda cattaro iddhipada bhavita bahuli-

kata yani-kata vatthu-kata anutthita paricita susamaraddha,

so akankhamano kappam va tiṭṭheyya kappavasesam va

One day, after the alms-gathering round at Vesali and after eating, the Lord and Ananda went to the Capala shrine. The Lord expressed his admiration of Vesali, the Capala and other shrines. Then he said: "Ananda, whoever has developed and practised fully the four steps to supernatural power and mastered them can, if he so

desires, live for an epoch or the balance of an epoch. The tathagata is such a one." But Ananda did not comprehend this clear hint and so did not pray that the Lord might live for an aeon.

When the Lord was alone, Mara, the evil one, appeared before him and said: "Lord, the monks and the nuns of the order have all been well trained and are capable of spreading the truth in the world; the dhamma has been well proclaimed everywhere. It is time for the Lord to pass away." The Lord replied: "Be happy. At the end of three months, the tathagata will pass away." The tathagata renounced the remainder of his life-span.

There was a terrible earthquake. Ananda wondered about its cause. The Lord listed eight causes for earthquakes: water moves below the surface of the earth, a recluse or brahmana makes the earth move by his psychic power, the bodhisatta leaves his celestial realm and enters a mother's womb, he is born into the world, he arrives at perfect enlighten- ment, he founds the kingdom of righteousness or he rejects the remainder of his life and he passes away.

The LORD said:

There are eight categories of beings- nobles, brahmana, householders, wanderers, the guardian kings, thirty-three gods, mara and Brahma. When I instruct them I even assume their form and their voice. They do not know me. When I have instructed them I vanish.

There are eight positions of mastery. They are: (1) a man with the subjective idea of external form is conscious that he knows and sees: (2) with the subjective idea of form he sees forms which are boundless and is conscious that he knows and sees; (3) without the subjective idea, consciously he sees finite forms external to himself; (4) he sees boundless forms external to himself; (5) he sees forms which are blue in colour; (6) yellow in colour; (7) red in colour; (8) white in colour.

The Lord also expounded the eight stages of liberation. Then he told Ananda that Mara had visited him and that he had agreed to pass away. Ananda prayed: "Lord, stay with us for an aeon. Do not pass away." But the Lord reiterated: "You did not take the hint when it was made. It is your fault. I have given my word that I shall pass away."

6th FEBRUARY

16

Handa dani bhikkhave amantayami vo, vaya-dhamma

sankhara, appamadena sampadetha

The LORD said to Ananda:

"Let us go to the Kutagara Hall, to the Mahavana." On arrival there he asked Ananda to collect all the monks together in the service hall.
He spoke to them as follows:

The truths that I have perceived have all been made known to you. Master them. Practise them. Meditate upon them. Spread them all over the world in order that the pure dhamma may continue for a long time for the good and happiness of humanity.

I have declared to you the truths concerning:

The four earnest meditations

The fourfold struggle against evil

The four roads to arahantship

The fivefold sense-control

The fivefold strength (energy)

The seven kinds of wisdom

The noble eightfold path.

Behold! 1 exhort you: all component things must decay. Work out your salvation with diligence. The parinibbana of the tathagata will take place shortly.

The four meditations are: meditation on the body, on the sensations, on ideas and on the characteristics of phenomena.

The fourfold struggle is: the struggle to prevent evil arising; to put away evil states which have arisen; to produce goodness not previously existing: to increase goodness when it does exist.

The four roads to arahantship are: the will to acquire it, united with earnest meditation and the struggle against evil; the necessary exertion united with earnest meditation and the struggle against evil; the necessary preparation of the heart united with earnest meditation and the struggle against evil; investigation united with earnest meditation and the struggle against evil.

The fivefold sense-control (as also strength) consists of: faith, energy, thought, contemplation, wisdom.

The seven kinds of wisdom are: energy, thought, contemplation, investigation, joy, repose, serenity.

The ariya eightfold path.

7th FEBRUARY

dadato punnam pavaddhati, samyamato veram na ciyati kusalo ca jahati papakam, ragado samohakkhaya sa nibbuto ti One day, after alms-gathering at Vesali, the Lord looked at that town and said to
Ananda: "This is the last time that the tathagata will see Vesali."

Then he went to Bhanda-gama. There he spoke to the monks: "When the four truths are not understood, we go round on the wheel of birth and death. The four truths are: noble conduct, meditation, wisdom and liberation. When these are realised there is no craving for a future life and hence no more birth." He also spoke on dhamma.

Then the Lord went to Hatthigama, Ambagama, Jambugama and then to Bhoganagara.

In Bhoganagara the Lord said to the monks: "I shall give you a great piece of advice. It is possible that someone or the other might declare: 'Thus have I heard from the Lord's own mouth, this is the truth. or 'Thus have I heard from a company of monks and elders. You should not praise nor scorn such declarations. Compare them with the sutta and with the conduct of the order of monks. If they are in accord with these, accept them; if they are not, reject them."

Then the Lord went to Pava and stayed in the mango grove of Cunda, the smith. Having prepared a meal, Cunda invited the Lord and all the monks. It consisted of sweet rice and cakes and a quantity of sweet- potato (sukara-maddhava or sukara-kanda). The Lord said to him: "Serve me the sweet-potato and serve the monks with the sweet rice and cakes." After his meal, the Lord said to Cunda: "Whatever is left of the sweet-potato, bury it; only a tathagata can digest it." The Lord then discoursed on the dhamma. But soon afterwards, he was seized with severe colic and suffered from dysentery (lohita-pakkhandika).

The Lord then went to Kusinara. On the way he felt tired and rested under a tree. He asked Ananda to fetch water, saying: "I am thirsty." Ananda saw that the water of the stream was muddy and suggested that they might go to the Kakuttha river, but the Lord repeated his request. When Ananda went to the stream, it miraculously cleared at once. The Lord drank the water.

Then Pukkusa, a disciple of Alara Kalama, seeing the Lord, bowed to him. He said: "It is wonderful that they who have gone forth are so calm!" And he recounted how once Alara Kalama was unaware though fully conscious when five hundred carts passed close to him. The Lord revealed that at one time he was in a thunderstorm, with rain and lightning, but was unaware of it, though he was conscious. Pukkusa was wonderstruck at this and became the Lord's disciple. He presented the Lord with two golden robes, one of which at the Lord's behest - he gave to Ananda. While wearing it the Lord's body shone more radiantly than the golden robe. Explaining this, the Lord

said to Ananda: "On two occasions the tathagata's body shines supremely radiantly before enlightenment and just before the final passing away." Then he instructed Ananda that no one should blame Cunda but should extol his gift of the last meal. The gift increases merit. Hatred dies in the self-restrained. The diligent (wise) man destroys sinfulness. Peace arises when attachment, aversion and ignorance cease.

8th FEBRUARY

16

yo kho ananda bhikkhu va bhikkhuni va upasako va upasika

va dhannanudhamma-patipanno viharati samici-patipanno

Anudhammacari so tathagatan sakkaroti garukaroti maneti

pujeti paramaya pujaya

The Lord, with Ananda, then went to the sala grove and lay down between two sala trees, which were laden with blossoms out of season. He lay down on his right side with one leg resting on the other. He said to Ananda: "The sala blossoms drop on the tathagata as if the trees were worshipping him. Celestial mandarava flowers and sandalwood powder are dropping from the skies. Heavenly music resounds in the sky to revere the successor to the buddha of the past. But all this is not the true worship of the tathagata. If a monk or a nun, a male or female devotee, lives in accordance with the dhamma, walking the path laid down by the precepts, he or she honours, reveres the tathagata with supreme worship. Therefore Ananda, be devoted to the dhamma and to a righteous life."

At that time the venerable Upavana was fanning the Lord while standing in front of him. The Lord asked him: "Do not stand in front of me. Move." When Ananda questioned, the Lord answered: "Very many celestials have come from a great distance to behold the tathagata at this hour; and their view is obstructed by the monk." In answer to Ananda's query, the Lord explained: "There are spirits in space that are worldly and spirits on earth that are worldly, both of whom are distressed that the tathagata is about to leave the world. There are other spirits who are free from passion and who have realised the truth that all component things must pass away."

Ananda asked: "Lord, till now monks and elders used to come to the tathagata and we used to receive them. But, from now on, what should they do?" The Lord answered: "They will now visit these four places, which all should visit, with reverence and faith: the place where the tathagata was born, where he attained enlightenment, where he set the wheel of dhamma in motion and where he shed his body. To these places the monks and the elders will come hereafter."

Ananda asked again: "Lord, how should we deal with women?" The Lord said: "By not seeing them. If you see them, by not talking to them. If you talk to them, keep wide awake."

Ananda asked: "Lord what should we do with the tathagata's remains?" The Lord replied: "Do not worry yourselves about this. But, work out your salvation with zeal and energy. The wise brahmaṇa who believe in the tathagata will deal with the remains. They should treat the remains as if they are the remains of the king of kings. After the due cremation, a pagoda should be erected over the remains. It is appropriate to erect such a pagoda over the remains of the tathagata, or over a fully awakened one who may not teach others, a true disciple (savaka) of the buddha and a king of kings, so that people who go there might be reminded of them."

9th FEBRUARY

yasmin kho subhadda dhamma-vinaye ariyo atthangiko

maggo na upalabbhati samano pi tattha na upalabbhati

The venerable Ananda entered the Vihara and stood weeping: "Alas, the Lord is about to pass away and I am far from perfection." The Lord asked the monks to find Ananda. He came and the Lord said to him: "Enough of this. Be not troubled. Have I not told you often that parting from near and dear ones is inevitable here? How is it possible that any thing which is made of components should not decompose? You have attended upon me for a long time with love and devotion; you have been very near to me. You have done well, Ananda. Be diligent, and you too will soon be free from the asava."

The Lord then addressed the monks: "All the enlightened ones of the past have also had someone to attend upon them, as Ananda attended upon me. Ananda is a wise man. He knows when it is the proper time for monks and nuns and other devotees to come to see me. There are these qualities which are found in Ananda as they are found in a king of kings. Monks, nuns and lay devotees are happy to be in his company and enjoy his discourses."

The Lord asked Ananda to go to Kusinara and inform the Malla of his imminent departure from the world. At that time the Malla were holding a council and hence it was easy to inform all of them. Immediately on hearing this news they rushed to where the Lord was. Ananda took them in by groups and introduced them to the Lord. This was during the first part of the night.

Subhadda, a wanderer, was also living at Kusinara at that time. He had also heard of the impending death of the Lord. He thought: "Rarely do tathagata appear on this earth. And he is passing away tonight. I shall go and see him for I have faith that he presents the truth by which shall be rid of uncertainty." When he approached where

the Lord was, Ananda tried to dissuade him by saying: "Do not trouble the Lord, he is weary." But the Lord himself heard this and sent for Subhadda: "Ananda, Subhadda may be allowed in. He will ask from a real eagerness to know, not to weary me."

When he had entered the Lord's presence, Subhadda said: "Lord, religious leaders each have many disciples and followers; they have their schools and are esteemed by people. They assert that they know the truth. Have they really understood the truth?" The Lord replied: " Enough, Subhadda. Let this be as it is, whether they have understood the truth or not. But this much is certain: in whichever religion, the noble eight- fold path is not found, there will also be no truly saintly man: and in whichever religion the noble eightfold path is found, in it there will also be a truly saintly man. I went forth when I was twenty-nine. For fifty-one years I have been a pilgrim in this wide realm of dhamma. Out- side of this, there is no saint." Hearing this, Subhadda prayed to be accepted into the order. When he had been admitted into the order, he was extolled by Ananda: "Great is your good fortune in that you have been initiated into the discipleship by the Lord himself." Soon Subhadda attained to the state of an arahant. He was the Lord's last direct disciple.

10th FEBRUARY

16

yo vo ananda maya dhammo ca vinayo ca desito pannatto,

so vo mam accayena sattha

The Lord said to Ananda: "Some of you may think, 'We do not have a teacher any more'. It is not so. The dhamma that I have taught you, the rules of behaviour I have laid down shall be your teacher.. When I am gone, do not address each other as 'friend', but speak to each other with reverence. When I am gone, the order may dispense with the lesser precepts if they so wish. When I am gone, let the higher penalty be imposed upon the dissident Channa: that penalty is that, no one shall respond or speak to him whatever he may say."

Then the Lord said: "If you have any doubts and questions, ask now, so that later you may not regret having missed an opportunity." No one spoke. Ananda rejoiced and said: "How wonderful, Lord, that no one has any doubt or question." The Lord rejoined: "Yes, Ananda, so it is. I assure you that none of these five hundred monks will again be born in a state of woe; they are assured of enlightenment." Once again, and for the last time, the Lord said: "All component things are subject to decay. Be diligent. Work out your salvation." These were the last words of the Lord.

Then the Lord entered into the first meditation, the second meditation, the third meditation and the fourth. He entered into the state of infinite space, then into that of infinite consciousness where nothing particular was present. Then he entered the

state between consciousness and unconsciousness. After this he passed beyond sensations and ideas. Ananda thought that the Lord was dead; but the venerable Anuruddha replied that he was not. From that state the Lord returned step by step once again to the first meditation. Then once again he entered the second, third and fourth meditation and expired.

At that moment there was a terrible earthquake and thunder. Brahma, Sakka (the king of the gods) paid homage to him. The venerable Anuruddha exclaimed: "He was free from all craving. He did not even gasp when he ceased to breathe. He had triumphed over the agony of death; he ceased like the bright flame without fuel."

The venerable Anuruddha asked Ananda to go and inform the Malla. At that time they were themselves holding council to discuss that very matter. Soon they assembled and organised the funeral. They paid their homage with dancing, music and so on. This went on for six days. On the seventh day they carried the body through the city and out through the east gate. At that time the venerable Maha Kassapa was on the way to Kusinara when he encountered an ascetic and learned from him of the Lord's passing away. A monk named Subhadda was delighted, because he said: "Now we can do what we like and no one is there to tell us that it is unbecoming conduct." But the Maha Kassapa restrained him with his wisdom. The Malla attempted to set the pyre alight,but they could not. Anuruddha revealed to them that that was because Maha Kassapa had not yet arrived. When he did come and pay his homage, the pyre caught fire of its own accord. The body burned away without leaving soot or ash. At the suggestion of the brahmana Dona, the remains were divided into eight portions and distributed to the chieftains, who erected pagodas over them. When a dissension arose, Dona stopped them saying: "He was the best of beings, it is unbecoming of us to fight over his remains."

MAJJHIMA NIKAYA

11th FEBRUARY

108

na kho mayam brahmana, appatisarana, sappaṭisarana mayam,

brahmana dhammapatisarana ti

Thus have I heard:

Not long after the Lord's parinibbana, the venerable Ananda was staying_near Rajagaha. One day he paid a visit to the brahmaṇa Gopaka Moggallana.

In answer to the brahmana's queries, Ananda replied: "There is not even one monk who is possessed of all those things which the Lord possessed. The Lord knew the way; knew the way; and the monks are disciples and pilgrims." At this point they were

joined by the chief minister, the brahmana Vassakara. In answer to Vassakara's questions, Ananda added: "The Lord did not appoint anyone as our support after his passing. The order (sangha) has not chosen anyone as our support."

"Are you then without any support now?"

We are not without support, brahmana; we have a good support. The dhamma is our support." Ananda continued:

We revere, honour and depend upon any one who has the following ten signs of excellence: (1) perfect morality, seeing danger in the slightest deviation from the perfect morality, (2) knowledge of the dhamma after much hearing, with an insight into the right view, (3) contentment in regard to physical and material needs, (4) ability to enter into the four meditations naturally without effort, (5) psychic powers like appearing and disappearing, walking on water and flying in the air, (6) divine hearing with which one is able to hear celestial and human sounds, (7) ability with one's mind to comprehend the minds of others and know them as they are, (8) recollection of former lives and habitations, (9) divine vision which reveals the destiny of different beings, the pious who go to heaven, the impious who go to hell and so on, and (10) transcendental knowledge by which the monk, freed from the asava, realises his freedom.

After enquiring from Ananda as to where he was staying, Vassakara remarked: "The bamboo grove is pleasant and suitable for solitary meditation. And the Lord extolled meditation."

Ananda added:

But the Lord praised only certain meditation and not others. Some people are attached to the pleasures of the senses and, not seeing the danger in them, meditate on them. They meditate on ill-will, sloth and torpor, restlessness and worry, or doubt. The Lord condemned such meditation. The Lord praised meditation in which the monk, free from the pursuit of pleasure and from evil states of the mind, entered into the first meditation, then the second meditation and so on.

Vassakara appreciated this elucidation and then took leave of Ananda.

MAJJHIMA NIKAYA

12th FEBRUARY

52

yam kho pana kinci abhisankhatam abhisancetayitam tad

aniccam nirodhadhammam ti pajanati

Thus have I heard: The venerable Ananda was staying near Vesali when a householder,

Dasama,
approached him and questioned him thus:

Ananda, what is the one thing which the Lord laid down, with the help of which he who is not freed may be freed, by which all sorrow can end and by which one may attain to complete security?

The venerable ANANDA replied:

There is one thing which the Lord laid down by which all these are effected. And, what is it?

A monk who has abandoned the pursuit of pleasure enters into the first meditation which is accompanied by thought and reasoning, joy and ecstasy. But he reflects thus: 'This has been put together by thought and it is a product or effect. Whatever has thus been put together and effected must come to an end.' Firmly established in this awareness, he attains the destruction of sorrow. If he does not attain the total destruction of sorrow, he reaches nibbana on departing from this world and does not return to it.

Even so, a monk enters into the second, third and fourth meditation, reflects and realises that such meditation has been put together by thought and is an effect which has arisen from a cause; he knows that all that has thus arisen should come to an end. He is vigilant in this knowledge. The Lord has laid down such vigilance as the one thing that will put an end to sorrow, or at least enable a monk to attain nibbana after departing from this world and never to return to it.

Even so, a monk dwells radiating friendliness, compassion, sympathetic joy and equanimity and enjoys the freedom of mind that arises from these. He reflects and realises that whatever has arisen and has been thought out must come to an end. This vigilant awareness puts an end to sorrow, or it enables the monk to attain nibbana on departing from this world, and never to return to it.

Even so, a monk attains to the realisation that 'ether is infinite', that 'consciousness is infinite', that 'there is no-thing'. He reflects and realises that such attainments have all been brought about by thought, and will therefore come to an end. Knowing this, he is vigilant and diligent in his awareness. Thus he is freed from sorrow, or he attains nibbana on departing from this world, never to return to it.

They who heard Ananda's discourse were delighted. Dasama held a feast for all the monks. He gave clothes to Ananda and also built a dwelling for him.

The one thing that lord Buddha emphasised is: the realisation that everything that has a beginning must come to an end. This is vigilance.

ENLIGHTENMENT

13th FEBRUARY

SUTRA

Buddha's disciples should read daily, piously and earnestly the following eight precepts in order to attain the state of enlightenment.

Impermanent is the nature of everything in the universe. Everything in the world, including the earth itself, is subject to disintegration. The body, composed of the four chief elements (earth, water, fire and air), is the source of sorrow and is devoid of self. The five aggregates (form, feeling, perception, tendencies and consciousness) that make up the living entity do not possess a self. It is an immutable law that all conditioned phenomena have a beginning and an end. Everything here is in a state of flux and is subject to decay. The body and all other objects of this world are beyond our control in their natural course. Hence, it is the mind that is the root of all evil, on account of its attachment to these worldly objects, and it is the mind that is the basis of crime and sin. Observing all phenomena from this angle we shall free ourselves gradually from birth and death. This is the first precept.

Craving begets sorrow. The sorrow of birth and death arises from greed which is also responsible for our leading a miserable life. Few desires and no craving make our body and mind comfortable. This is the second precept.

Ambition for acquisitions is insatiable. It increases sins. The aspirants to the bhodisattva state would never indulge in ambition. They are contented in mind. They endure poverty according to the buddha's doctrine. They aspire for nothing but wisdom. This is the third precept.

Laziness degrades a man. One should strive with all one's energy to acquire wisdom. Only thus can one destroy the evil of worries and over-come the four evils (arising from the five aggregates, death, suffering and samsara or the round of birth and death) and bring them under one's control in order to get out of the prison of the five aggregates and of sorrow. This is the fourth precept.

Ignorance constitutes the sorrow known as birth and death. Aspirants to the bodhisattva state should gain all the knowledge they can by learn- ing and listening. This will develop their wisdom and also increase their ability to spread the buddha's gospel to all beings, thus bringing them great happiness. This is the fifth precept.

Poverty breeds hatred and creates disharmony and ill-feeling among the people. The aspirants to the bodhisattva state should practise charity and treat friend and foe alike with the same degree of love, free from malice and free from the least trace of repugnance towards the wicked people. This is the sixth precept.

The five passions lead to sin and sorrow. They are: desire for wealth, women and reputation, and over-indulgence in eating and sleeping. Even laymen should not be tainted by the craving for worldly pleasures; they should think of the robes, bowls and other articles used by monks. If the laymen desire to become monks they should scrupulously observe the scriptural precepts and keep themselves away from all evil. Thus shall the perfect life be known and practised for a very long time, far and wide. Such a life, besides, will promote a deep compassion for all creatures that suffer. This is the seventh precept.

Birth and death are like the fire that burns the house down. Count- less are the forms of suffering. First we have to dedicate ourselves to the service of mankind, then suffer for its sake, and finally lead people to nibbana or the ultimate state of supreme bliss. This is the eighth precept.

MAJJHIMA NIKAYA

14th FEBRUARY

70

saddhassa bhikkhave savakassa satthu sasane pariyogaya

vattato rumhaniyam satthu sasanam hoti ojavantam

Thus have I heard:

The Lord was touring Kasi with a number of monks. One day he exhorted them: "Monks, I do not eat at night and therefore I enjoy good health. Do not eat at night and you will enjoy good health too." The monks accepted the instruction. They arrived at the market town of Kitagiri. Two monks known as Assaji and Punabbasuka lived there. The monks in the Lord's company approached these two and conveyed to them the Lord's instruction; but the two monks refused to agree, saying: "We also eat at night, and we are in good health."

They reported the matter to the LORD who sent for the two monks and said to them:

Improper states of mind grow and good ones decline when one experiences a certain kind of experience, pleasant, unpleasant or other- wise and good states of mind grow when one experiences some other kind of experience. I have taught this on the basis of my own direct and intuitive understanding. Of course I do not give this instruction to all; for, the monks who have reached perfection and whose asava have been totally destroyed do not need such vigilance, for they can never be negligent. But I instruct others to be diligent, for in their case there is something to be gained by being diligent.

There are seven types of human beings who are instructed by me. (1) He who is freed both ways. (2) He who is freed by intuitive wisdom. (3) He who has realised bodily (and

directly) the various aspects of freedom. (4) He who has the right view. (5) He who is freed by faith. (6) He who adheres to dhamma. (7) He who abides in faith.

Of these, the first two have reached perfection and have realised the eight forms of deliverance with their whole being; they know that their asava are utterly destroyed - hence they have nothing more to do with diligence, for they can never be negligent. Only some of the asava of the third have been destroyed. The person of right view has arrived at the acceptance of the tathagata's view of sorrow, etc., but his asava have not been totally destroyed. Even so with the one freed by faith who has well-established faith in the tathagata. He who adheres to dhamma is still not fully established in dhamma though he has faith, energy, mindfulness, concentration and wisdom. He who has faith but is not well established in it will grow into faith. They will greatly benefit by diligence.

One attains profound knowledge by gradual training. These are the stages: he who has faith draws near, sits near (the teacher), listens, hears the dhamma, recollects it, realises the meaning, understands the truth of dhamma (that dhamma is the truth), aspires or yearns for know- ledge, makes the necessary effort, weighs it up, strives intensely and being resolute, realises the highest truth with all his being.

It is not for the sake of the teacher that the disciple obeys his instruction. The disciple who has faith in the teacher feels: 'The teacher knows the truth, I do not.' He lives according to the teacher's instructions, knowing that they are intended for his own growth and progress. As a result, either he realises the highest truth here and now, or, if he is unable to do so, he ascends to the higher regions from which there is no return.

DIGHA NIKAYA

15th FEBRUARY

18

modanti vata bho deva tavatimsa sahindaka

tathagatam namassanta dhammassa ca sudhammatam

Thus have I heard:

The Lord was staying in Nadika. During this period the Lord used to declare the destinies of his followers and disciples who had died. Ananda had heard these declarations. He wondered: "But why has the Lord not said anything about the people of Magadha, the very land of his own supreme enlightenment?"

The Lord went out into Nadika, gathered alms, had his meal and sat down in contemplation: "I will find out the destinies of these people of Magadha." Towards the evening Ananda came again and saw that the Lord was shining with a divine radiance.

The Lord revealed to him: "When I sat down concentrating my mind upon the destinies of the people of Magadha, a great spirit appeared before me and announced itself as Janavasabha.

The SPIRIT said:

I am Bimbisara. After departing from the world where I was a human king, I have become a celestial king in heaven. On account of your teaching, I am conscious that I shall not be reborn in a state of sorrow. I have only one desire - to attain final release after just one birth. Moreover, I had myself heard from king Vessavana in heaven about the destinies of the people of Magadha and I came here to report the matter to the Lord.

All the thirty-three gods were assembled with the four great kings (Dhatarattha, Virulhaka, Virupakkha and Vessavana). Soon an extra- ordinary brilliance in the north announced the arrival of Brahma Sanam- kumara, who said to them: "The thirty-three gods honour the tathagata and dhamma. His disciples come here as radiant gods, and the lowest of them become celestial artists. The Lord has perfectly revealed the four paths to supernormal powers: concentration with (i) noble desire (ii) energy or spiritual passion (iii) idea and (iv) investigation. I acquired these powers by these methods. The Lord has revealed the three avenues for arriving at bliss: (i) one who lives a life of sense-indulgence hears the ariya truth and takes to a life of detachment, (ii) one in whom the evil tendencies of thought, word and deed are not worn out, hears the ariya truth and gets rid of these tendencies, (iii) one who does not know what is good and what is evil hears the ariya truth and gets rid of this ignorance and gains wisdom. The Lord has also revealed perfectly the fourfold mindfulness for the attainment of the good: mindfulness concerning the body, feelings and the heart (citta), and mindfulness concerning phenomena. With the help of these one cognises the arising of sorrow and is prevented from coveting the objects of the world.

"The Lord has also clearly revealed the seven requisites for meditation (samadhi): right views, right intention, right speech, right action, right livelihood, right effort and right mindfulness. Thus one could say: the gates of nibbana have been opened wide by the Lord. He who has faith in the Lord, the dhamma and the sangha, will not be reborn in a state of woe. The two million four hundred thousand disciples of the Lord in Magadha belong to this category."

MAJJHIMA NIKAYA

16th FEBRUARY

92

Thus have I heard:

The Lord was touring with the people of Anguttarapa, accompanied by one thousand two hundred and fifty monks. An ascetic with matted hair, Keniya, approached the Lord and was greatly inspired by the Lord's exposition of the dhamma. He invited the Lord to his hermitage for alms the next day. The Lord remonstrated with him twice: "But I am accompanied by one thousand two hundred and fifty monks. Moreover, you are devoted to the brahmana." The ascetic insisted and the Lord assented.

The ascetic thereupon returned to his hermitage and gathered together his friends and got busy preparing for the feast.

In that place there was a brahmana known as Sela who was highly learned in the scriptures and who had three hundred pupils studying with him. The ascetic Keniya was a great admirer of this brahmana. When Sela enquired of the ascetic the occasion for the feast the ascetic revealed that the Lord, the fully Enlightened One, had been invited for the feast the next day. "Fully Enlightened One?" wondered Sela. "Our scriptures speak of the thirty-two marks of the Great One. Their possessor becomes either a monarch or a world-honoured spiritual leader." He found out from the ascetic where the Lord was and proceeded to meet him. He satisfied himself that the Lord did indeed possess the thirty-two marks of the Great One.

Sela thought: "Such great ones reveal their true self if they are extolled. I shall do so, so that the Lord may reveal himself to me." Having thus resolved, the brahmana extolled the Lord in his presence: "You have all the marks of the Great One. But of what use is all this in a recluse? You should be king!"

The Lord replied: "I am king of dhamma, O brahmaṇa. I have set the wheel of dhamma in motion. This wheel will continue to be turned by Sariputta; he is the tathagata's heir. I know what there is to be known and have attained what deserves to be attained. I have abandoned what needs to be abandoned. I am the fully Enlightened One."

The brahmana declared: "I take refuge in the Enlightened One; those who wish, let them follow me."

All his pupils also joined him. They were all duly ordained by the Lord. They then entertained the Lord and his disciples to a sumptuous feast after which the Lord blessed the hosts: "They who wish to give charity, desiring merit, should give to the order (sangha) that which is the best."

In a short period of eight days the brahmana and his erstwhile pupils had attained perfection.

17th FEBRUARY

89

atthi kho me bhante bhagavati dhammanvayo hoti:

sammasambuddho bhagava, svakkhato bhagavata dhammo supatipanno bhagavato savakasamgho ti Thus have I heard: The Lord was staying among the Sakya. King Pasenadi of Kosala had gone to a pleasure
garden. While he was there he felt that it would be a lovely place for meditation. He thought of the Lord and found out that the Lord was staying with the Sakya. He went there. He found some monks near the Lord's dwelling. They said to him: "The Lord dwells here, but the door is closed. Approach the door quietly, cough and then knock. The Lord will open the door." The king did so. The Lord opened the door. The king kissed the Lord's feet and reverently touched them. The Lord asked: "What is the reason for your paying such homage to this body?" The KING answered: Lord, surely there is a good reason for this, for I see all the signs of dhamma in the
Lord. The Lord is indeed perfectly enlightened. The dhamma has been perfectly expounded by the Lord and the order has been very well established. Here are my testimonies.

I see elsewhere many recluses and brahmana who observe brahma- cariya for a number of years, after which they return to sense-indulgence. On the other hand, among the Lord's disciples I see life-long brahmacariya.

In the world, brahmaṇa, nobles, tradesmen, workers and householders quarrel among themselves. On the other hand, among the monks there is no disharmony at all. They live in harmony like milk and water.

I also see many recluses and brahmana practising asceticism, who are thin and wretched. They seem to observe brahmacariya under duress, against their will and pleasure; or perhaps they are concealing some bad kamma. But monks here are contented and cheerful.

I am a king, Lord, and I punish those who deserve to be punished. Yet, when I speak, people often interrupt me. I see that in the Lord's assemblies there is perfect silence while the Lord speaks, for the Lord has trained the monks without the use of the rod!

I have seen instances, Lord, where some clever scholars plan to out- wit the Lord in disputation. However, when they approach the Lord and the Lord expounds the dhamma to them, they are highly inspired and they become the Lord's disciples. In due course they reach the goal of brahmacariya. Then they realise that before that they were merely delud- ing themselves in believing that they had realised the truth.

I see this in the case of my own attendants whose livelihood is dependent upon me. They worship the Lord, not me!

The Lord then exhorted the monks to contemplate the testimonies of the king and learn from them.

18th FEBRUARY

100

yatha ye te samanabrahmana pubbe ananussutesu dhammesu samam

Yeva dhammam abhinnaya ditthadhammabhinnavosanaparamippatta adibrahmacariyam patijananti, tesaham asmi

Thus have I heard:

The Lord was touring the Kosala territory, along with a large group of monks.

On a certain occasion, in a village, a brahmana lady happened to take the name of the Lord; she repeated thrice: "namo tassa bhagavato arahato samma sambuddhassa". Sangarava, a brahmana youth who had noticed this, spoke disrespectfully of the Lord. The lady remonstrated with him and glorified the Lord's moral habits and wisdom.
In course of time the Lord arrived at that village and the lady informed the young brahmana of this. Thereupon he went into the presence of the Lord and asked: "There are both monks and brahmana who claim that they have attained to excellence and have gone beyond' here and now. To which of the two classes do you belong?"
The LORD answered:

There is another consideration, O brahmana. There is a certain distinction even among those who claim to have reached excellence and 'gone beyond' here and now. Some of these monks and brahmaṇa depend upon what they have heard, practise the disciplines that they have learnt and claim to have reached excellence; these are the ones who are learned in the scriptures. There are others who depend upon faith alone, practise what they consider to be right through reasoning and claim that they have reached excellence through such reasoning; they are the logicians. There are others who realise the truth (dhamma) by themselves, without having heard of it before, and claim that they have reached excellence and 'gone beyond' here and now. I belong to this last category. I have pursued the path untrodden before, practised brahmacariya and reached the excellence by understanding the truth (dhamma) by transcendental knowledge.

Before my awakening, while I was still a bodhisatta, I observed that the life of a householder or that of a prince was limited and con- ditioned, and that it was impossible to lead a life of brahmacariya (dedication to truth) while remaining in that

state. Hence I renounced it, shaved my head and donned the ochre robe. (The Lord gives an account of his austerities right up to the incident where he took some nourishment, to the astonishment of fellow ascetics.)

On taking that nourishment, I gained strength which was free from craving for pleasure. I then entered into the first, the second, the third and the fourth meditation. The mind was tranquil, free from impurities and conditioning.

The brahmana youth was exceedingly happy to hear this and prayed to be accepted as a disciple.

19th FEBRUARY

12

dasa kho pan' imani sariputta tathagatassa tathagatabalani yehi balehi

samannagato tathagato asabhan-thanam paṭijanati parisasu sihanadam

nadati brahmacakkam pavatteti

Thus have I heard:

While lord Buddha was staying near Vesali, one Sunakkhatta, who had fallen from dhamma, was speaking to some people there in the follow- ing manner: "The signs of a superior man are not found in the recluse Gotama (buddha). He teaches a doctrine of his own invention. He suggests that the strange doctrine, aimed at something other than sorrow, can somehow put an end to sorrow." Sariputta came to know of this and informed the Lord.

Lord BUDDHA replied:

Sariputta, Sunakkhatta says all this because he is overcome by delusion and anger. However, in a way he is paying me a tribute when he says that the tathagata's teaching, though aimed at something else, does put an end to sorrow. Sunakkhatta, of course, will not realise that I am lord Buddha, who is fully awakened and worthy, who is endowed with wisdom and righteousness and who brings enlightenment to gods and men. Nor will he realise that the Lord is one and many, is capable of making himself manifest and unmanifest and of traversing the sky without being tangled; that his body envelops even the world of the creator. He will not realise that the Lord has divine vision and divine hearing. Nor will he realise that I understand well whose mind is pure and whose impure, whose mind is conditioned and whose unconditioned, whose mind is concentrated and whose mind is not and who is liberated and who is not.

The tathagata is endowed with the ten powers of the tathagata. Endowed with these ten powers, the tathagata occupies the place of the superior man and roars like a lion, and sets in motion the wheel of Brahma. What are they? He knows all things as they

are. He knows the causal chain of everything in the three periods of time. He knows the truth concerning the coming into being of all beings. He knows the worlds of diversity as they are, composed of diverse elements and characteristics. He also knows the sources of sorrow, its inception, as also wisdom, concentration and liberation. He remembers all of his count- less past incarnations in all their detail. He sees the countless beings being born here in good and evil wombs, undergoing joy and sorrow in consequence of their good and evil deeds; he sees that they who scoff at the dhamma die and go to hell and they who follow the dhamma rise to heaven. Lastly, he has overcome all forms of psychological conditioning, and as a result is utterly freed from all bondage. These are the tathagata's powers and characteristics. Being endowed with them, the tathagata occupies the foremost place as a superior person and roars like a lion. Therefore he who says, like Sunakkhatta, that the tathagata is not a superior man worthy of respect, goes to hell unless he retracts his thoughts and words.

20th FEBRUARY

12

nibbanan-caham sariputta pajanami nibbanagamin-ca maggam

nibbanaga-minin-ca patipadam, yathapatipanno ca asavanam

khaya anasavam cetovimuttim pannavimuttim ditthe va

dhamme sayam abhinna sacchi katva upasampajja viharati tan-ca pajanami

Lord BUDDHA continued:

Moreover, I have arrived at supreme proficiency (or firm conviction) in regard to the following four: I am fully enlightened in regard to what i say; i am fully awakened, I have fully destroyed the conditioning and attained the unconditioned; I have fully realised the obstacles which I declare to be obstacles; and I have fully realised that the dhamma taught by me leads to the ending of sorrow. Hence, he who blames me on these counts is consigned to the worst hell.

I have addressed hundreds of assemblies of the eight kinds: assemblies of kings, of brahmaṇa, householders, monks, emperors, the thirty-three gods, the followers of Mara and the inhabitants of the Brahma- world. On no occasion did I experience nervousness or fear.

O Sariputta, I also know the four types of creation: those born of egg, those born of the womb, those born of moisture and they that arise spontaneously as the gods. I know too the paths that these beings take, and their destinations.

O Sariputta, I also know nibbana, the way to nibbana and the character of those who attain nibbana. I know how they attain nibbana: by the destruction of mental conditioning and the arising of the un- conditioned, by liberation from the mind and from separate awareness and by the right vision of the truth.

Whoever, O Sariputta, considers that the recluse Gotama is not a superior man and who does not retract that statement, surely goes to hell.

O Sariputta, I also know the five destinies (destinations) of people here. With my mind I can clearly perceive a person proceeding along the path of his life and I know where it will lead him.

It is like a spectator who, observing a wayfarer taking a certain road, is certain that he will soon end up in a pit of burning fire. For this is the sole destination reached by that road. Even so, that other person, when the body has ceased to live, goes to the niraya hell. At the appropriate time I behold with my divine vision that that is precisely what will happen to him.

Just as one is attentive and conscientious of a wound

When amidst a bustling uncontrolled crowd,

Likewise one should always guard the wound of the mind

When dwelling amongst harmful people.

Bodhisattvacaryavatara

MAJJHIMA NIKAYA

21st FEBRUARY

12

yo kho mam sariputta evem janatam evam passantam evam vadeyya: na-tthi samanassa gotamassa uttarim manussadhamma alamariyananadassanaviseso, takkapariyahatam samano gotamo dhammam deseti vimamsanucaritam sayampatibhanan - ti, tam

Sariputta vacam appahaya tam cittam appahaya tam diṭṭhim appatinissajitva yathabhatam nikkitto evam niraye

Lord BUDDHA continued:

O Sariputta, I behold with my mind the mind of some other person. I know his life-style and I know for certain that upon leaving the body, he will take a subhuman embodiment. It is like this. A spectator observing a wayfarer taking a particular road knows that he will soon fall into a blind well, as he knows that the road leads only to that blind well. With equal certainty I know that this person has taken the road which can only lead to an animal birth in which he will experience great pain and suffering.

O Sariputta, again 1 comprehend with my mind the mind and the nature of some other person. I therefore know that that person will inevitably reach the realm of the ancestors. It is like this: a spectator who knows that a certain path leads only to a big tree with hardly any leaves on it, which stands on uneven ground, observes a wayfarer taking that path. He therefore knows that that wayfarer will inevitably reach that destination. Even so, I see that person going inevitably towards the realm of the ancestors, where he will find no rest nor peace.

O Sariputta, again I see with my mind the mind of another person. I know for certain that that person is proceeding along a path that leads only to rebirth as a human being after leaving his body in this birth. It is like this: a spectator knows that a certain path leads only to a tree which is well situated and is lush with leaves and branches. When he sees a wayfarer take to that path he knows too that he (the wayfarer) will soon reach that tree and spend some time in its cool shade. Even so, I know that the other person will be pleasantly born as a human being.

O Sariputta, again I perceive with my mind the mind of another and know that he is destined to go to heaven. Even as a spectator who is well acquainted with the terrain knows that a wayfarer taking a particular road will reach a large mansion, well protected and luxurious- ly furnished. Being hot and weary, he will find rest and comfort there. So too I know that the other person will find peace and comfort in heaven.

O Sariputta, similarly I know that a certain person whose mind I comprehend with my mind, will soon be freed from all cravings and gain freedom of mind. In due time with my divine vision I see that this is so. It is again like a spectator who, being well acquainted with the terrain, knows that a certain wayfarer who takes a certain road will certainly reach a lotus pond.

Thus, O Sariputta, I know the five destinations of people. Whoever O Sariputta, while knowing all this and seeing all this, declares that: "The recluse Gotama is not endowed with the characteristics of a superior man and that he teaches a doctrine of his own invention", will surely go to niraya hell if he does not repent and recant his view.

abhijanami kho panaham sariputta caturangasamannagatam brahmacariyam carita: tapassi sudam homi paramatapassi, lukhas-sudam homi paramalukho, jegucchi sudam homi paramajegucchi, pavivittas-sudam homi paramapavivitto

Lord BUDDHA continued:

O Sariputta, I also know and have practised the four forms of brahmacariya (living in Brahman). I have been an ascetic, a supreme ascetic; I have lived in filth, extreme filth; I have lived in utter contempt of everything, detesting everything; I have resorted to solitude, extreme solitude.

What sort of asceticism have I practised? I have wandered naked, without regard to socially acceptable behaviour. I did not accept food from a woman who was pregnant or who was nursing or who was with her man, nor food which was specially prepared for me or which contained meat or fish. I did not accept food standing in a house nor near a dog nor where there were flies. I abstained from all intoxicants. At times I lived on alms obtained from one house or two houses only. At times I had only one or two pieces of cloth. At times I ate once a day, once in two days and so on, up to once in seven days. For some time I ate only once a fortnight. I lived for some time on herbs and fruits or discarded grains and husk, even on cowdung. I wore coarse garments, blankets of hair, bark of trees, or animal skins, or even just grass. I have practised other forms of austerities like standing for days continuously, squatting, sleeping on a bed of thorns and bathing several times in the evening.

I shall tell you how revolting my body was. For years I allowed dirt and dust to cover my body, without even the thought arising in me that I should get rid of it or allow someone else to scrub the dirt off my body.

I lived in dread of harming any creature in the world. While I was going or while I was returning, there existed in me great compassion even for a drop of water and I thought: "May I never be the cause of the destruction of any thing!"

I shall tell you how I practised seclusion. If ever I saw a cow- herd or a villager cutting grass, I would run into the thickest forest, hoping that I might not see and that I might not be seen by anyone.

I resorted to other practices too. Sometimes I would walk into a cowshed on all fours when the cows had been led away for grazing and then eat the dung of the calves. Often I remained in very dense forests in which, it used to be said, no one could even enter who was not totally free from all attachment. When it was cold and stormy and while snow was falling, I would spend all the night in the open; during the daytime I would stay in the thickest forest. During the hot weather, I spent the daytime in the open and the night in the forest.

At times I used to sleep in a cemetery with a skeleton for my support. Cowherd boys would approach me and spit on me and relieve themselves on my body. They would stick twigs into my ears. But I had no evil thought concerning them nor did I even regard them as evil, for I was established in equanimity (or in the state of non-judging).

23rd FEBRUARY

12

imissa yeva ariyaya pannaya anadhigama ya 'yam ariya panna adhigata ariya niyyanika niyyati takkarassa samma dukkhakkhayaya

Lord BUDDHA continued:

O Sariputta! There are some recluses and also brahmaṇa who declare that self-purification is achieved through food. They claim that such self-purification is achieved by living on fruits, on vegetables like beans, on seeds like sesamum or on grains like rice. I have lived on all these. But I have also lived on just one jujube fruit, whereas those ascetics have eaten a lot of them, drunk their juice and made use of the fruits in various other ways. I ate so little that my body became just a skeleton clothed in skin. My eyes were like deep wells. If I touched the different parts of the body, the hairs dropped off at their very roots.

Similar was my experience when I lived on just one grain of rice and later on just one bean. By none of these did I reach the goal of human life, the noble vision or the realisation of the ariya (arya - the noble one). And why? Because, by such ascetic practices the noble (ariya) wisdom which leads one onwards towards the complete destruction of all sorrow is not reached.

O Sariputta! There are some recluses and also brahmaṇa who declare that self-purification is attained through repeated birth and death (samsara), or through evolution (upapatti), and that in due course this itself leads to self-purification. But I have passed through all that previously - except for birth as a deva in the Pure Realm (for if I had lived in the Pure Realm I would not have been able to take birth here in this world).

There are some recluses and also brahmaṇa who say that self- purification is gained through living in certain environments. During the immeasurable time past I have indeed lived in all environments, except in the Pure Realm.

There are some recluses and also brahmana, O Sariputta, who say that self-purification is attained through sacrificial performances and through the tending of the sacred fire. Indeed, I have been through all that when I was a wealthy and noble king or a brahmana in a past incarnation.

O Sariputta, there is yet another view. Some recluses and brahmaṇa say: "A man can possess supreme wisdom only as long as he is young and vigorous, but not when he is old and worn-out. I am nearly eighty years of age now. There are here, four disciples who are one hundred years of age, but they are full of wisdom, vigilance and energy, even as a skilful archer may be. If they were to persistently question me on the fourfold mindfulness and if I were to explain it to them uninter- ruptedly (except for the utmost necessary intervals), for the next one hundred years, the tathagata's dhamma would still remain unfinished. O Sariputta, even if I were to be carried about on a stretcher, there would be no diminution of my wisdom. Hence a wise man, referring to me, should say: "One who is utterly free from delusion lives in this world for the welfare of all beings."

The venerable Nagasamala applauded the Lord's teaching. Lord Buddha himself allowed this sutta to be called the 'Hair-Raising Discourse', because it caused Nagasamala's hairs to stand on end.

MAJJHIMA NIKAYA

24th FEBRUARY

47

yassa kassaci bhikkhave imehi akarehi imehi padehi imehi byanjanehi tathagate saddha nivittha hoti mulajata patiṭṭhita, ayam vuccati bhikkhave akaravati saddha dassanamulika dalha

Thus have I heard:

The Lord was staying in the Jeta grove when one day he address- ed the monks as follows:

A monk who is of an enquiring nature should enquire into the nature of the tathagata too. To begin with he should enquire: "Do impure states related to things seen or to things heard exist in the tathagata?" After a keen investigation of this question, he will come to the understanding that such impure states do not exist in the tatha- gata. Then, he should similarly enquire if, in the tathagata, there exist states in which there are even a mixture of the pure and impure. He will come to understand that such mixed states do not exist in the tathagata. Then he should enquire: "Do only pure states exist in the tathagata in regard to things seen and things heard?" Diligent enquiry will affirm this.

The monk should then enquire further: "Has the tathagata been thus pure only for a short time or for a long time?" He will assure himself that the tathagata has been pure for a very long time. The enquiry then continues: "Are there any pitfalls on the path of that venerable monk who has attained fame and renown?" Only when one has

attained fame and renown does he encounter certain pitfalls; not before. The enquirer should then satisfy himself that "Though the venerable monk is famous and renowned, he does not encounter any pitfalls." Then the enquirer questions: "Is he disciplined by fear or is his discipline fear- less?" And arrives at the answer: "He is not disciplined by fear. He is disciplined because he has abandoned the pursuit of pleasure and has overcome attraction and aversion." The venerable one does not despise anyone, whether one is living in the order or elsewhere, whether one is making good progress or no progress, whether one is engaged in material pursuits or shuns them.

The monk should then question the tathagata himself on the above lines. The tathagata will surely answer that impure states relating to things seen or heard do not exist in him, that even mixed states do not exist in him and that only pure states exist, because that is his path. There is no other reason.

The enquiring monk should then draw close to that teacher and learn the dhamma. Stage by stage, the teacher will instruct the disciple in dhamma leading him from excellence to greater excellence. Thus instructed stage by stage in the dhamma, the disciple will gain confidence in the teacher. He will then know: "The Lord is totally enlightened and his teachings are perfect and the order is well established." Even so, he will declare to anyone who might question him concerning the Lord and his teaching: "I came to the Lord and he taught me and gradually I came to the fulfilment of dhamma by my transcendental knowledge."

O monks, he in whom such faith in the teacher has been well established by these methods - of him it is said that his faith is rational, strong and based on right vision. It cannot be shaken even by the gods or by Mara the evil one.

MAJJHIMA NIKAYA

25th FEBRUARY

68

na kho anuruddha tathagato janakuhanattham na janalapanattham labhasakkarasilokanisamsattham na iti mam jano janatuti savake abbhatite kalakate upapattisu byakaroti

Thus have I heard:

The Lord was staying near Nalakapana. At that time many respect- able young men, on account of their faith in the Lord, had renounced the householder's life and entered the homeless life of a monk.

One day the Lord asked the monks: "Are the young men who have recently entered the homeless life happy with their discipline?" The monks did not answer. The Lord asked the young men themselves and they replied in the affirmative.

The LORD said to them: That is as it should be. For you have not renounced the house-holder's life and entered
the homeless life of a monk because you were coerced by someone else to do so, nor because of failure or fear, but because you had faith in me and because you felt that thereby you would find the way out of the sorrow and suffering that characterise life here. Now that you have entered the homeless state, what should be done by you? If you
do not gain joy, happiness and peace, which are independent of the pleasures of the senses and which are free from evil states of mind, then greed, hatred, restlessness, dullness and doubt will persist in the mind. On the other hand, if while remaining aloof from the pleasures of the senses and the evil states of mind, you do win joy, happiness and peace, such tendencies will not persist in the mind.

Tell me, what do you think about me? Do you think that the tathagata has not got rid of the defilements that result in birth and death and that I do something, refrain from doing something else, avoid something and control something on account of certain motivations? (They answered: "No".) Indeed, the tathagata has destroyed all the defilements that cause birth and death, root and branch, so that they do not arise again. This is the basis for what I do or do not do, what I avoid or control. Tell me, why does the tathagata proclaim the destiny of those disciples who have passed away, saying that such and such a monk has now become so and so?

The monks answered:

Our knowledge is derived from the Lord. It is therefore proper for the Lord to declare it to us.

The LORD said:

The tathagata's purpose is not to cheat or to mislead people, nor is it to gain fame or material advantage, but to enable the younger monks who have faith to realise the truth concerning these. Thus, if a monk or a nun hears that such and such a venerable monk was of moral habit, of such wisdom and was thus freed, he or she focuses the attention on the truth concerning this. In the same way, if the Lord declares that a certain lay-follower has attained nibbana or will return only once and so on, because that lay-follower was free from attachment, aversion and confusion, other lay-followers will derive great comfort from this. This is conducive to their welfare and happiness for a long time.

appamattakam kho pan' etam bhikkhave oramattakam silamattakam yena puthujjano tathagatassa vannam vadamano vadeyya Thus have I heard: The Lord was walking between Rajagaha and Nalanda with a group of monks. He was followed by the mendicant Suppiya and his disciple Brahmadatta. Suppiya was continually speaking ill of the Lord, while his own disciple Brahmadatta was all praise for the Lord. The monks spoke about this to one another and marvelled that though the teacher and his disciple were at variance in their appraisal of the Lord, they were still following him. The Lord questioned the monks about their conversation and they narrated everything to him. The LORD said: If something is said against us and if you get angry at that, you will not be able to judge how far their speech was correct or incorrect. So, when others speak disparagingly of me you should unravel what is false and point it out. Even so, if someone says something in praise of me, if you get excited about it, it will be an obstacle to your self-conquest. On the other hand, if someone praises me you should acknow- ledge what is right to be the fact. For, the uninitiated people deal with only trivia, matters of little value and mere morality when they speak about the tathagata. What do they say when they praise the tathagata? They say: "He has rejected violence, he does not take what is not given, he is honest and pure at heart, he speaks the truth and does not break his word. He does not indulge in tale-bearing or create dissension among people. He is a peacemaker and promoter of friendship, his words are truthful and pleasant, he speaks on dhamma at the appropriate time, he does not injure seeds and plants, he takes but one meal a day, he does not witness shows (dancing and music) and he does not adorn himself with garlands and so on. He refrains from buying and selling and he does not indulge in crooked ways of bribery and fraud. He does not indulge in low conversation concerning kings (politics), food and drink, clothes and perfumes, women and heroes, ghost stories and speculations about the creation of land and sea or about existence and non-existence. He does not indulge in vain disputation using expressions like: You don’t understand what I am saying; how can you know this doctrine?' He does not practise base arts like palmistry, divining and interpretation of dreams, laying ghosts, soothsaying, fortune telling, using charms to bring luck to people and obtaining oracular answers from a deity. He does not sacrifice to the fire, counsel on customary law (tradition), worship the sun, invoke the goddess of wealth for good luck, practise as an occulist or a surgeon or administer roots and drugs." They say: "Whereas other recluses and brahmaṇa indulge in all these while

living on alms provided by the pious and religious people, the good Gotama does not indulge in such unworthy conduct."

27th FEBRUARY

1

ime kho te bhikkhave dhamma gambhira duddasa duranubodha santa panita atakkavacara nipuna panditavedaniya ye tathagato sayam abhinna sacchikatva pavedeti, yehi tathagatassa yathabhuccam vannam samma vadamana vadeyyum

The LORD continued:

There are other things which are profound, hard to see, hard to realise, peaceful, sweet, beyond the grasp of logic, intelligent and comprehensible only to the wise. The tathagata has realised these. They who wish to praise the tathagata should praise him for these. What are they?

There are recluses, brahmana and monks who speculate concerning the very beginning of things and lay down eighteen doctrines embodying this speculation. Some of them are eternalists. They hold that the self and the world are eternal. They base their doctrine on the following rationalisation:

There are some recluses and brahmana who have by intense application recollected their former habitations in ages gone by. They recollect that they were so-and-so in such and such a birth and lived for so many years, and that they later became so-and-so, and so on. Based on this experience, they have declared that the soul and the world are eternal and that living beings transmigrate for ever and ever.

There are some recluses and brahmana who are logicians. By well-reasoned arguments they declare that the world and the soul (self) are eternal, though the living beings transmigrate from one state to another.

The tathagata knows that these people have arrived at their conclusion by resorting to such and such means; he knows that they who follow these doctrines will reach such and such a destiny. He knows a lot more than all this. Having such knowledge, he is not elated. Not being elated, he is pure at heart. Therefore he knows the arising of all these - feelings, experiences and their cessation, their unreliability and their peril. Since he knows all these as they are, he is unattached to them and therefore the tathagata is free.

These are the truths that are profound, hard to perceive, hard to understand, tranquil and sweet, beyond the reach of logic, intelligence, and comprehensible only to the wise. The tathagata has realised these. They who wish to praise the tathagata should praise him for these.

That men are ignorant does not mean that they are ignorant like cows and goats. Even these people seek the pathway to reality. But owing to perversion, they give rise to several kinds of misconstruction. The ignorant pursue names while what they seek is reality.

The Maha-Prajnaparamita-Sastra

28th FEBRUARY

1

tan ca tathagato pajanati tato ca uttaritaram pajanati The LORD continued: Then there are recluses and brahmana who are eternalists and non- eternalists at the same time. They maintain that the soul and the world are eternal in some respects and non-eternal in other respects. How do they arrive at their doctrine? O monks, after a considerable time this world-system will cease to exist. Then the beings who are here will be reborn in a world of light with bodies made of mind only, being nourished on joy and radiating light. After a considerable time this world-system will come into being again; but it will be empty. Someone from the world of light, with his merit exhausted will fall into this new world-system. He will feel lonely and wish for others to be with him. And of course others will fall from the world of light, even as he did earlier. The one who came first will think: "I am Brahma, the ruler and the lord of all the others," and he will be granted that status by them. Because they arrived after the wish: "May there be others on this earth," arose in him, they will consider themselves his creatures. One of these may become a recluse, consider all this and come to the conclusion that Brahma is the ruler, eternal and immutable, and that the creatures are non-eternal and mutable.

There is another source for this doctrine. There are some celestials who, corrupted by pleasure and given to sensual delights, may fall from the celestial region. It is possible that having fallen, one of them may become a recluse and think: "Because of our wrong-doing we have fallen into an impermanent and mutable existence, while the other celestials who are not corrupt are permanent and immutable."

There is yet another source for this doctrine. There are some celestials who are of a corrupt mind. They are extremely jealous of one another. They hate one another. They have feeble bodies and feeble minds on account of this corruption. Some of them may fall from the celestial region and come here. One of them may become a recluse and

recollect his immediate previous habitation. He may feel: "They who were corrupt have fallen from their celestial habitation; the others continue to dwell there." Thus he may think that some are permanent and others are impermanent.

There is yet another source for this doctrine. There are recluses and brahmana who are addicted to logic. Through their own reasoning they may arrive at the conclusion that whereas the self, which is composed of the eyes, ears, nose and so on, is impermanent, the other self which is the heart or the mind or consciousness, is eternal and immutable. Therefore they may conclude that the self and the world are both permanent and impermanent.

The tathagata knows how these speculations have been arrived at. He knows them; he knows far more than these. Endowed with that know- ledge he is not proud. Not being proud, he is pure. Being pure he knows the way out of all this.

These are matters in respect of which the one who wishes to praise the tathagata should praise him; for his knowledge is profound, subtle and beyond the reach of logic.

29th FEBRUARY

1

tan ca pajananam na paramasati, aparamasato c' assa

paccattam yeva nibbuti vidita

The LORD continued:

There are recluses and brahmana who speculate concerning the infinitude or otherwise of the world. Some say that the world is finite because one can go around it. They also claim that in their ecstasy they have found it so. The second view is that the world is infinite: because, again, some recluse or brahmana has found it so in his ecstasy. The third view is that the world is horizontally infinite but vertically it is finite, because that is their direct experience in their contemplation. The fourth view is held by the logicians who by various arguments assert that the world is neither infinite nor finite. The tathagata knows how all these views have been arrived at, and to what conclusion they will lead if one believes in them. The tathagata knows all this and much more. He is pure and being pure he knows the way out of all this. He is free. One who wishes to praise him should praise him for this.

There are other recluses and brahmana, who are vacillating in their views (amara vikkhepika). Some of them do not know what is good and what is evil. They are afraid of expressing a wrong opinion or view. Hence they resort to equivocation, slipping from one argument to another: "It may be so", "It may be otherwise", "Maybe you are right", and so on. Some of them who do not know what is good and what is evil are uncertain and therefore apprehensive that they might fall into a condition that causes

rebirth. Therefore they are evasive in their views. Some of them who do not know what is good and what is evil are fearful that more learned and more clever recluses and brahmana might call upon them to explain the expressed views; afraid that they might not be able to explain them satisfactorily, they are evasive. Fourthly, some recluses or brahmana are dull or stupid. On account of their dullness or stupidity they are evasive in their views and wriggle out of any stable position when they are spoken to.

They are evasive about whether there is another world, saying: "There is not one," "There is one," or "Maybe there is one". Similarly they declare that there are beings who arise spontaneously, or there are none, or maybe there are such beings. They are unable to decide whether good and evil actions will bear appropriate fruits or whether or not the knower of truth continues after death.

The tathagata knows why they do so and he knows the consequences of adopting their views. He knows all this and much more. Knowing all this, he is pure and free from pride. Being pure, he is completely freed. These are some of the qualities of the tathagata which should be extolled by one who wants to praise him.

There are other recluses and brahmana who believe in the accidental origin of beings and say that the world arises without a cause. They were unconscious beings and when an idea arose in them they died to unconsciousness and arose in the world of living beings. Such a one believes in accidental origin, because he thinks: "I was not, but now I am".

1st MARCH

1

tad api tesam bhavatam samana brahmananam ajanatam apassatam vedayitam tanha-gatanam paritasita vipphanditam eva

The LORD continued:

There are recluses and brahmana who speculate concerning the future. Some say that the soul is conscious after death (with form or without form, happy or miserable). But the tathagata knows how they arrived at the doctrine and much more.

There are others who say that the soul is unconscious after death (with form or without form etc.). But the tathagata knows how they arrived at this doctrine and much more.

There are those who say that the soul is made of the four elements and is destroyed on the dissolution of the body. Some others feel that there is another soul which is divine but which belongs to the sensuous plane. Some others believe in a further soul made of mind. Others believe in a further soul which transcends all ideas of form and

reaches up to the plane of infinite consciousness; yet others, in a further soul which reaches to the plane of neither ideas nor the absence of ideas. But all of them believe that on the dissolution of the body the soul is cut off and annihilated. The tathagata knows the source of their knowledge and more. Yet he is not vain but is quite free.

There are recluses and brahmana who think there is happiness in this life. Some say that when one indulges in the pleasures of the senses the soul has attained the highest nibbana in this world itself. Others disagree, though they agree that there is such a soul. Since sensuous pleasures are transitory, they believe that happiness is attained when one enters the first meditation. Because this involves reasoning and investigation, others disagree, but think that happiness is in the second meditation. Others disagree because this is accompanied by a sense of joy and is therefore gross; they think that happiness is in the third meditation. Because this involves a dwelling of the mind on the ease it has enjoyed, others consider this too gross and consider that happiness is in the fourth meditation. But the tathagata knows the source of such doctrines and much more. Yet he is not vain but is quite free.

All these recluses and brahmaṇa who hold these doctrines concern- ing the past and the future, and concerning happiness, base their doctrines only on sensations and on mental confusion and insecurity; they know not, they do not perceive and they are subject to all kinds of craving. Their doctrines arise from sense-contact. From such sensecontact arises craving. Craving generates the fuel for becoming and from this there is rebirth with its attendant death, grief, sorrow and despair. It is only when all these are understood as they really are, only when their origin and end are clearly seen, that the way of escape from the six sense-fields is known and one goes beyond them all.

The recluses and brahmana who thus construct the past and the future are trapped in them. They wriggle this way or that in order to get out of this net, but are unable to do so. The outward form of one who has won the truth stands before you, but in his case that which binds him to rebirth has been destroyed. As long as this body lasts it will be seen by gods and men, but when the body falls, neither gods nor men shall see it.

MAJJHIMA NIKAYA

2nd MARCH

71

evam sante bho gotama sunnam adun titthayatanam antamaso saggupagena piti - evam sante vaccha sunnam adun titthayatanam antamaso saggupagena piti

Thus have I heard:

The Lord was staying near Vesali. A wandering ascetic named Vacchagotta was then staying in a nearby park. One day the Lord was getting ready to go to Vesali for gathering alms but realised that it was too early for that and so decided to go to the park and meet Vacchagotta. When the Lord entered the park, Vacchagotta greeted him and made him welcome. He offered an appropriate seat to the Lord and himself occupied a lower seat.

Vacchagotta said: Lord, I have heard it said that the recluse Gotama is all-knowing and all-seeing and that his perfect knowledge and perfect vision are constant whatever he is doing. Do they who say so express the truth or are they misrepresenting the Lord?

The LORD replied:

Of course they are misrepresenting me, Vaccha. They are not saying what is truthful. However, it would be correct to say that the recluse Gotama has knowledge of the three periods of time - the past, the present and the future. If they say so, it is in accordance with truth and is not a misrepresentation. For whenever I wish to, I can recollect innumer- able past incarnations. Again, I can see the destinies of people and what will become of them after leaving this world. Again, I am firmly established in a state of total freedom from sorrow and am freed from asava through my own transcendental knowledge and direct intuitive understanding. Hence, it is true to say that I possess knowledge of the three periods of time.

Vacchagotta asked: Is there any householder who has come to the end of sorrow, even upon leaving the body and this world, without abandoning the fetters of a householder's life?

The LORD replied: No, Vaccha.

Vacchagotta asked again: Can such a householder attain heaven? The LORD replied: Of course. I know that hundreds of house- holders have attained to heaven without having abandoned the fetters of household life.

Vacchagotta asked again: And what about the naked ascetics? Do they, upon leaving this world and their bodies, come to the end of sorrow and do they attain heaven?

The LORD answered: No. Not a single naked ascetic has ever attained the end of sorrow on leaving this world. I can recollect ninety- one kalpa (aeons) and I can recollect only one naked ascetic who has reached heaven, but then he professed kamma.

Vacchagotta asked: Then, it seems that the path of the naked ascetics is utterly devoid of any merit; that they do not even go to heaven.

The LORD replied: That is so, Vaccha.

3rd MARCH

Lenovo

77

iti samana gotamo savakanam sakkato garukato manito pujito, samanan ca pana gotamam savaka sakkatva garukatva upanissaya viharantiti

Thus have I heard:

Lord Buddha was living in the bamboo grove in Rajagaha. Several renowned wandering ascetics (like Anugara, Varadhara and Sakuludayin) were staying in the nearby park. One day the Lord set out to gather alms but, on realising that it was too early for that, he decided instead to go to the park and to meet Sakuludayin. There he saw Sakuludayin surrounded by many of his followers. When the Lord entered the park and sat down, they abruptly became silent.

Thereupon the LORD asked Sakuludayin: "Pray, tell me what you were discussing just before I came."

In response SAKULUDAYIN said:

Some time ago there was a discussion during which the following question arose: "Many great men are here to spend the rainy-season, along with numerous followers. Among them are Purana Kassapa, Makkhali Gosala, Ajita, Pakudha Kaccayana, Sanjaya Belatthi and Nataputta the Jain. They are all famous founders of sects. And, there is the recluse Gotama, who is also the head of numerous followers. Which of them is revered, respected and followed by many people?"

Then someone remarked: "Purana Kassapa is indeed the head of a sect. But he is neither respected and revered, nor is he faithfully followed by his own disciples. They contradict him. They argue with him. They criticise him and declare that whereas his conduct is defective, theirs is not. Purana Kassapa's own disciple once said to him to his face: 'You do not understand dhamma; how can you, for your whole approach is wrong. You do not even know how to express yourself effectively. I know dhamma; what I say is meaningful, for my approach is right." Someone else remarked in a similar manner concerning Makkhali Gosala, Ajita, Pakudha Kaccayana, Sanjaya Belatthi and Nataputta the Jain. On the other hand, someone remarked: "The recluse Gotama is the one who is universally acclaimed, respected and followed. Once when he was discoursing on dhamma, a member of the audience coughed and another sitting nearby remonstrated with him to be quiet; there was absolute silence and attention. Even if some of the monks have reverted to the household life, they blame themselves and never Gotama. They serve the order as lay-disciples."

The LORD questioned Sakuludayin: "What are the characteristics that you see in me, for which I am thus revered and followed by many people?"

SAKULUDAY IN replied:

I see five characteristics in the Lord for which many people revere and adore the Lord and follow him. (I) The Lord eats little. (2) The Lord is contented with simple clothes. (3) The Lord is contented with simple alms. (4) The Lord is contented with simple lodging and (5) the Lord lives in seclusion. He commends these characteristics to others, too.

4th MARCH

77

atthi kho udayi anne ca panca dhamma, yehi mama savaka sakkaronti, garukaronti, manenti, pujenti, sakkatva garukatva upanissaya viharanti

The LORD said:

It cannot be that the disciples revere me because I eat little and speak of eating little, O Udayin. There are disciples of mine who eat much less and who are more ascetic than I in this respect. They would not revere me for my eating habits, for I sometimes eat more than they do.

Similarly, there are among my disciples some who wear only tattered garments made of discarded pieces found in rubbish dumps. They will not revere me because I am content with any robes and speak in praise of such contentment; for sometimes I wear materials that are worn by householders.

Even so, some of my disciples eat only what they obtain in their begging-bowls, refuse to enter a house to receive alms and keep walking along without stopping anywhere; whereas I sometimes eat richer fare, accept invitations to eat in the houses of devotees and partake of curries and condiments. Surely, these disciples will not revere me for being content with alms-food and for praising such contentment.

Nor will they revere me for being content with any kind of lodging and speaking highly of such contentment. There are among my disciples those who do not live under a roof but only under trees for eight months in a year; whereas often I live in well-built houses that have doors and windows secure against the winds.

Similarly, whereas there are among my disciples many who live in remote places far away from crowds of people, in total isolation, I dwell among crowds of people. Hence again, these disciples do not revere me because I live in seclusion and I exalt seclusion.

Thus, Udayin, my disciples do not revere me because of these five modes of behaviour on my part; but they do revere me because of five other characteristics that I possess.

Firstly, because I possess excellent moral habits they revere, honour and follow me, regarding me as their authority. Secondly, they revere and honour me because I possess unsurpassed knowledge and vision; they realise that I teach the dhamma because I have this supreme knowledge and this direct vision of the reality. They realise therefore, that my teaching is rational and convincing. Thirdly, because I possess the highest form of wisdom, there is no way in which my disciples can enter into disputation with me. Fourthly, they realise that I am the teacher; that they need the instruction and not the other way around. Hence, again, they do not even interrupt my teaching. Again, when people are caught in sorrow they come to me and request me to reveal to them the nature of sorrow, its cause, its cessation and the means to such cessation. It is I who reveal all this to them; hence they honour me and regard me as their authority.

5th MARCH

77

param, udayi, akkhata maya savakanam patipada yatha

patipanna me savaka ariyam aṭṭhangikam maggam bhaventi

The LORD continued:

O Udayin, the path to the fourfold mindfulness has also been laid down by me for my disciples to pursue. According to this teaching, a monk contemplates the body in the body and cultivates mindfulness of it. Thus he overcomes deluded infatuation concerning it as well as ignorant rejection of it. Similarly, he contemplates the feelings (or experiences) as feelings (or experiences), the mind as the mind, and the psychological factors (percepts, concepts, ideas, notions, etc.,) as psychological factors, so that he does not entertain ignorant estimations concerning them or other defects. Following this path, my disciples go beyond the tendency to cling to diversity and they attain superior knowledge.

Again, the path has been laid down by me by which my disciples engage themselves in the fourfold striving. Pursuing this path they strive to prevent unholy states of mind from arising, or (if such states have arisen) to get rid of them and to promote holy states of mind, and (if they have arisen) to ensure their continued existence. Thus too, they reach the superior knowledge of the truth.

Yet again, the path to inner (spiritual) discipline has been shown by me, by which which my disciples cultivate contemplation based on right intention, or contemplation endowed with intense zeal and energy, or contemplation of the content of the mind and contemplation based on the activities (physical and mental).

Further, O Udayin, I have laid the path by which my disciples reach an understanding of the five senses. Treading this path my disciples purify their senses and thus gain quiescence and inner awaken- ing. They gain great energy and zeal; they contemplate the truth concerning the senses; they contemplate the equanimous state of the indriya (senses); they contemplate the wisdom concerning the senses. In this way my disciples attain to superior knowledge.

I have also laid the path by which my disciples gain the five forms of 'strength'. Treading this path they gain strong faith and then tranquillity and inner awakening. They develop great inner strength. They develop strong mindfulness. They develop strong concentration and also wisdom. Through all these, again, they reach superior knowledge.

I have also laid down the path of 'the seven limbs of awakening' mindfulness, investigation of dhamma, energy, rapture, serenity, concentration and even-mindedness - all of them are dependent on seclusion, dispassion, restraint and renunciation.

The ariya eightfold path has also been laid down by me, by which my disciple attains the perfect view, perfect intention, perfect speech, perfect action, perfect livelihood, perfect endeavour, perfect mindfulness and perfect contemplation. Many of my disciples have trodden this path and reached the state of superior knowledge.

6th MARCH

77

pun a ca_param udayi akkata maya savakanam patipada yatha patipanna me savaka asavanam khaya anasavam cetovimuttim pannavimuttim ditthe va dhamme sayam abhinna sacchikatva upasampajja viharanti

The LORD continued:

I have also laid down the path by which my disciples attain the eight freedoms: 1. The realisation that it is the form that perceives the form. 2. Realising his formlessness, he sees all forms as 'external'. 3. He is established in the truth. 4. When the perception of forms and even the sensory responses come to an end, there is the realisation of the limitlessness of space. 5. Freed from this notion, the disciple realises that consciousness is infinite. 6. Beyond even this, he is established in no-thing consciousness. 7. Beyond this there is neither experience nor non- experience. 8. Finally he goes beyond even that, to where conceptions and experiences cease altogether. Thus he attains transcendental knowledge.

I have also laid down the path by which my disciples gain the eight forms of mastery: 1. Endowed with awareness of forms he sees small, limited external forms and knows

them as such. 2. He sees unlimited external forms. 3. Having gone beyond inner material perception, he experiences all limited forms as external. 4. He experiences unlimited forms. Then he goes on to the experience of colours. 5. Blue-green. 6. Yellow. 7. Red. 8. White. Knowing all this fully and well, he attains transcendental knowledge.

I have also laid down the path by which my disciples contemplate the elements - above, below, undivided and unlimited. I have also laid down the course by which my disciples attain to the four meditations. Having with his whole being abandoned evil states of mind and pursuit of pleasure, he enters into the first state of meditation which is accompanied by logic and reasoning; then the second state, which is born of concentration and is full of ecstasy and delight; then these fade away, but there arises a bliss which is beyond all this; then he goes beyond joy and sorrow, gains knowledge of past pleasures and sufferings and enters into a state of equanimity and mindfulness. Thus does he come to transcendental knowledge.

I have also given my disciples a doctrine, with the help of which they see the truth concerning their bodies (that they are subject to decay and death). They directly see how their consciousness is bound to their bodies. Following my teaching, my disciples are able to produce another body from their own body and then to know: 'This body has come out of that'. Following my teaching, my disciples also enjoy various supernatural powers: the power to become many and to become one again, to become invisible and visible again, to walk in space, to disappear underground and to walk on water, to touch the sun and the moon and even to deal with the realm of the creator Brahma. With the help of my teaching, my disciples can acquire supernatural perception and supernatural hearing. They can also know with their minds the content of the minds of others. They can directly comprehend whether the mind of the other is with or without attachment, aversion, confusion, distraction, contraction (limitation), and whether or not the mind is tranquil and composed, freed or not freed. With the help of my teachings, my disciples can become aware of the events of countless past lives in great detail. They can actually behold the course of all beings in the universe - their travel in different planes in accordance with their deeds, good, evil or indifferent, and their conduct.

I have also given my disciples instructions concerning the path which leads to the destruction of all asava and to utter freedom through intuitive wisdom. By this path they reach the state of freedom and remain for ever established in it.

BUDDHA'S

7th MARCH

PATIENCE

namo tassa bhagavato arahato samma sambuddhassa One day, one of the star disciples of lord Buddha approached the Lord and asked if he might fetch his younger brother, so that he too might share the joy of being under the Lord's guidance. The buddha was pleased to hear such speech and asked the disciple to go and bring his younger brother to the community.

This younger brother proved to be a kind and gentle person but his mind was quite dull and he made no progress in his studies. Eventually he went to see the Lord and asked to be allowed to go home, so that he would not waste the Lord's time or ruin his brother's reputation. The Lord said: "There is no need for you to abandon the project of reaching liberation because of what you call a dull wit. I therefore recommend that, instead of philosophical studies, you limit your practice to meditation on a mantra which I shall now give you." The Lord initiated him into a personal mantra and sent him away with an encouraging pat on the shoulder.

But soon the monk returned in complete dejection and said: "My beloved Lord, I have forgotten the mantra the Lord gave me; thus I cannot practise!" The Lord kindly repeated it for him. Twice more the monk forgot it and twice he returned to the Lord, crying sadly. After he had forgotten even the simpler version of the mantra, the courage to go and see the Lord left him. The Lord, however, was not discouraged and said smilingly: "In fact there is a two-syllable abbreviation of the simpler version of the mantra." But when the monk could not even remember that, he broke down and wept.

Just then his elder brother entered the hut, and seeing that his brother had forgotten his mantra, he rebuked him angrily for ruining his good reputation and told him to go. Sadly the monk left the hut, but walking towards the grove, he met the Lord.

The Lord smiled and took his hand. Together they went to the temple where two old monks were sweeping. The Lord told the old monks: "This young monk is going to live in the temple from now on. Continue sweeping, and as your brooms move back and forth, utter the two syllable mantra that I shall now give you. Do not stop until I come back." The young monk sat down and listened to the regular movements of the brooms and the rhythmical whispers of the two monks repeating the holy mantra. This went on for many weeks and soon the monk attained full enlightenment.

The buddha reveals the true natur e of all beings by means of nama and lakṣana, in order to enable all to understand the truth of things. The common people dwell only in nama and lakṣana, the thought-constructions that are devoid of substantiality.

The Maha-Prajnaparamita-Sastra

8th MARCH

20

vita-ragehi pakkamum na sam lomam pi injayum sabbe vijita samgama bhayatita yasassino modanti saha bhutehi savaka te jane suta ti Thus have I heard: The Lord was living among the Sakya in Kapilavatthu. The gods of ten thousand world-systems often went there to behold the Lord and the congregation of monks. One day the four gods of the pure regions thought: All these gods go to see the Lord. So should we." They too went to " where the Lord was and respectfully standing near him, sang hymns in praise of the Lord: "Whoever takes refuge in the buddha shall not encounter any danger or doom. When they shed their human bodies they will enter celestial ones." The LORD said to the monks: Even so, O monks, the buddha of the past were also adored by the gods, and the buddha of the future too will be so adored by the gods. I shall tell you in brief the identity of those gods. As the Lord said so, the monks with their supernatural vision actually saw near them hundreds and thousands of gods, all eager to see the Lord. The Lord described them:

There are celestials known as yakṣa who belong to this country. There are over sixteen thousand of them. The four guardian deities of the four directions are here with their enormous retinues.

There are also the birds and the beasts and the reptiles. The cobras feel secure even though the big birds are near, because the buddha has ensured their safety. Therefore the birds and their prey come here together.

Then there are the deities who preside over the five elements, as also the deities which control different aspects of nature and natural elements like rain, thunder and so on. The deities presiding over emotions (like Cupid) are also here. The great gods like Visnu, Brahma and Subrahmanya are here. The sages are here and the deities presiding over the constellations are also here.

While these gods were assembled there, Mara, the evil one, came with his retinue. He commanded his hosts: "Come, assail them with lust. Besiege them. Let no one escape your onslaught." He and his retinue tried their very best. But the Lord knew and saw all this. He cautioned his followers: "The hosts of Mara, the evil one, are approaching."

when they heard him, they became alert. The evil one departed with his retinue after paying the following tribute:

> They are free from infatuation. They have won the battle.
>
> They are fearless. They are glorious. They rejoice
>
> the disciples of the Lord. They cannot be assailed.

DHAMMA

9th MARCH

PADA 1

pare ca na vijananti, "mayam ettha yamamase" ye ca tattha vijananti, tato sammanti medhaga (6) All phenomena are born of the mind, governed by the mind and made up of the mind.

If a man speaks or acts prompted by an impure mind, sorrow pursues him as surely as the wheels of a cart follow the hoofs of the bullocks. Even so, if one speaks or acts prompted by a pure mind, joy pursues him as surely as his shadow follows him.

"He insulted me, hurt me, overpowered me, robbed me" - they who entertain such thoughts cannot free themselves from hate (enmity). They who are free of such thoughts are free from hate (enmity).

Hatred ceaseth not by hatred, ever; only by non-hate is hate brought to an end. This is the eternal law (sanatana dhamma).

Some people do not realise: "I too shall die one day"; the wise ones who realise this truth cease to entertain hate.

As a gale will fell a tree with weak roots, so Mara, the evil one, will destroy that person who lives for the pursuit of pleasure, whose senses are uncontrolled, who is not moderate in eating, who is indolent and who wastes his energies. But, even as a gale cannot uproot a tree with strong roots, Mara cannot touch one who does not pursue pleasure, who is of controlled senses, who is moderate in eating, who has faith and who conserves his energy.

He who has put on the ochre robe (kasavam) without gaining freedom from impure thoughts (asavam) does not deserve to wear it. But, he who has freed himself from all impurities, who is of good conduct and is endowed with true self-control, deserves the ochre robe he wears.

They who regard the non-essential as essential and the essential as non-essential, do not reach the essential for they have resolved falsely. On the other hand, they who regard the non-essential as non-essential and the essential as essential, will reach the essential for they have the right resolve.

As rain leaks through the roof of an ill-thatched house, so attach- ment (lust - raga) invades the heart of the non-contemplative person. But, as rain does not leak through a well-thatched house, so attachment does not enter the heart of a contemplative person.

In this world and the other, the evil-doer laments, grieves and suffers, considering his evil actions. In this world and the other, he who does good rejoices, recollecting his good deeds.

"If I give this, what shall I be able to en joy?"

Such selfish thinking is the way of spirits;

"If I enjoy this, what shall I be able to give?"

Such selfless thinking is a quality of the gods.

Bodhisattvacaryavatara

DHAMMA

10th MARCH

PADA 2

appamado amatapadam, pamado maccuno padam appamatta na miyanti, ye pamatta yatha mata If a heedless man is well versed in the scriptures and does not live up to them, he is
like a cowherd who counts the cows of others! However, if a man who is not so well versed in the scriptures lives up to them, having understood the teaching well, if he adheres to the dhamma, having got rid of passion, ill-will and attachment and if he is free at heart, he rejoices here and hereafter and shares the life of a monk. Vigilance is the path to immortality; heedlessness leads to death. They who are vigilant
do not die; the heedless are already dead.

Knowing this truth concerning vigilance, the wise ones rejoice in being vigilant; they engage themselves in such activity as is pursued by the noble ones (ariya).

These heroes (dhira) are ever contemplative,everenergeticanddynamic and enter into nibbana, which is the state of supremesecurity(welfare-yogakṣema).

One who is ever alert, awake and vigilant,whosedeedsarepure,who is self-controlled and righteous, enjoys ever-increasingglory.

The wise man (medhavi)shouldawakenhimself,remainalertand by means of self-control and controlofthesenses,createahavenforhimselfwhichno flood can engulf.

The ignorant(bala-infantile)andtheywhoareofimpureintellect are heedless. The intelligentmanguardshisvigilanceevenasawealthymanguardshis wealth.

Donotwasteyourtimeinheedlessness.Donotpursuethepleasures of the senses.

The alertman, devoted tocontemplation,attainssupremebliss.

Asonewhohasascendedamountainlooksatthepeoplewhoare toiling below, so thewisemanwhoisalertandfreefromfollysurveysthelotofthe people who toil and suffer below onaccountof theirheedlessness.

Inthemidstoftheheedless,heiseverwakeful;inthemidstofthesleeping (ignorant), heisawake(wise).Suchapersonprogressesrapidly,evenasagood horse gallops, leaving theweaker onesbehind.

ItisbyvigilancethatMaghavabecametherulerofheaven.Vigilance is ever praised byall; heedlessness is condemned byall.

Amonkwhodelightsinvigilanceandisafraidofheedlessnessadvances like a raging fire, consumingall his fetters,greatand small.

Such a monk cannotfall.He isclose to nibbana.

In its ultimate nature ignorance is purityitself;andsoeventhesamskara etc., the products of ignorance are in their ultimatenaturepurityitself.

The Maha-Prajnaparamita-Sastra

11th MARCH

na tam mata pita kayira, anne va pi ca nataka

sammapanihitam cittam seyyaso nam tato kare (11)

The wise man makes his mind one-pointed, though it is unsteady, fickle and difficult to restrain, even as a fletcher fixes his arrow and steadies it.

The fish that is taken out of water and placed on earth struggles; even so does the mind struggle to free itself from the clutches of the evil one.

The mind is indeed difficult to restrain, restless (light) and clings to objects of pleasure. But it is good to restrain it. The restrained mind is the source of joy. The mind is extremely subtle, and its nature is hidden. A wise man should govern his mind, for a mind thus governed is a source of joy.

The mind moves very far. It goes alone. It is incorporeal. It is hidden in a cave (the heart). They who restrain that mind are liberated from the onslaughts of the evil one.

He whose mind is not controlled, who does not know the true doctrine (dhamma) and whose heart is ruffled, cannot gain fulfilment in wisdom.

He whose mind is freed from objectivity, who is undistracted and who has risen above virtue and vice, has no fear: he is ever vigilant.

He should consider his body as fragile as an earthen jar. He should consider his mind as secure as a fortress. He should fight the evil one with the sword of wisdom. He should then guard his victory without hankering after anything.

Very soon this body will lie on the ground like a log of wood, abandoned by all and useless.

A man may be hurt by one who hates him. He may be injured by an enemy. But greater than all these is the harm that is done to him by his own wayward mind.

On the other hand, neither father nor mother nor relatives confer greater benefits on a man than those that are conferred by a mind that is devoted to śreyas (the noble path).

REFUGE

If one goes for refuge in buddha with clear faith, believing in and wanting to reach buddha, one believes the dharma that he taught. To practise its methods and to take it to heart is to go for refuge in dharma. And, by listening to the speech of all the awakened ones and individuals who have studied the meaning of the dharma and to practise and follow in their path is to go for refuge in the sangha. If one has gone for refuge in such a way, buddha decreed that in every life, both this and later, one will travel the path of freedom, one will meet the precious doctrine of buddha and will not encounter evil companions and will not stray in thought and action; nor will obstacles cause one to stumble, one will not be born in lower realms, and with all vehicles having a foundation, the cycle will come to an end.

12th MARCH

pupphani h' eva pacinantam vyasattamanasam param

suttam gaman mahogho va maccu adaya gacchati (4) Who can conquer the earth and even the kingdom of Yama and the gods? Who sees
the path of dhamma (dhammapadam) as clearly and easily as an expert recognises a flower? It is the disciple who conquers the earth, the kingdom of Yama and the gods. He recognises the path of dhamma as clearly and as easily as the expert recognises a flower. Such a disciple should look on the body as foam or as a mirage. He should break the
flowery arrow of the evil one and thus go beyond mortal existence.

As a great flood bears away a village in which all are asleep, death bears away the man who is busy picking the flowers of sense- pleasure.

Death, who puts an end to everything, puts an end to the life of the man who is busy plucking the flowers of sense-pleasure, even before he has satisfied himself.

As a bee collects nectar from flowers and flies away without injuring the flower or soiling its colour, so a sage should move in the village.

One should not perceive the faults of others or their deeds of omission and commission. One should, on the other hand, perceive one's own faults of omission and commission.

As a lovely flower may be colourful but without fragrance, so words may be well spoken, but are fruitless if they do not reflect one's own actions.

On the other hand, if these words conform to one's actions, they are like unto flowers which are colourful and have a sweet scent too.

As many garlands can be strung from a heap of flowers, so a should utilise his human birth to earn merit in diverse ways.

The scent of flowers, however strong the perfume, cannot travel against the wind; but the 'scent' of the good man does so. His fame girdles the globe. The perfumes of all the fragrant flowers of the world are nothing in comparison to the fragrance of excellent character which reaches right up to the abode of the gods. The evil one cannot discover the way of those people who are of spotless character, for they are completely free from heedlessness and ignorance and are ever vigilant.

As a lily arises from a heap of rubbish, so an enlightened one shines in the midst of the ignorant.

Ifin those who encounter me

Afaithful or an angry thought arises,

May that eternally become the source

For fulfilling all their wishes.

Shantideva

13th MARCH

caran ce n' adhigaccheyya seyyam sadisam attano ekacariyam dalham kayira, natthi bale sahayata (2) To the sleepless man, night is long. A tired traveller finds a mile a very long distance.

To the fool, ignorant of the true dhamma, samsara is very long indeed.

He who does not find a good (superior) man in spite of diligent search should remain alone: there is no friendship with fools.

The fool grieves, thinking: "This is my son; this is my wealth". He can not even control himself; how can he claim to have control over son or wealth?

The fool who knows that he is a fool is a wise man. But the fool who thinks he is wise is indeed a fool.

The fool who might serve a wise man for a whole life-time knows not the dhamma, even as the ladle does not taste the soup. On the other hand, a man of understanding who serves a wise man even for an hour, soon understands dhamma, even as the tongue tastes the soup.

Ignorant men of evil inclinations are their own enemies; their vicious actions bear evil fruits.

If one regrets or feels sorry for an action, and as a consequence weeps and wails, that action is not right. On the other hand, one does not regret right action, for it leads to cheerfulness of the heart.

As long as the evil action does not bear fruit, the fool rejoices in his wickedness; but when it reaches fruition, he suffers.

A fool may eat nothing more than the tip of a blade of grass once a month; but he is nothing in comparison to the one who has gained the right understanding of dhamma.

The effect of an evil deed is not instantly apparent, like milk turning sour. Like smouldering fire, the effect remains hidden but spreads its destruction in the fool.

Even knowledge possessed by a fool leads to misfortune; it swells his head and leads to self-destruction.

Should a foolish monk aspire to fame, honour, power and position, it would fatten his vanity, for one path leads to worldliness and quite another leads to nibbana. Let the monk not crave for honour but let him strive for viveka (wisdom)..

But if the elephant of the mind is firmly bound

On all sides by the rope of mindfulness,

All fears shall cease to exist

And all virtues shall come into one's hand.

Bodhisattvacaryavatara

14th MARCH

selo yatha ekaghano vatena na samirati evam nindapasamsasu na saminjanti pandita

(6) It is good and desirable to serve a wise or learned man who expounds the treasures of
wisdom, who points out the dangers of attachment and so on, and who promotes self-restraint. He who exhorts and instructs others and who endeavours to eradicate the evil in them,
is the friend of the good and enemy of the wicked.

Do not resort to the company of sinful, false and base men. Keep the company of the best among good men.

He who drinks the nectar of dhamma lives joyously with a happy and peaceful heart.

The wise take delight in the dhamma of the noble ones.

The farmer carefully directs the irrigation waters. The fletcher carefully fashions the arrows. The carpenter diligently works on the wood. Even so, they who are rightly resolved, control themselves.

As a mountain is not shaken by wind, a wise man is unaffected by praise and censure.

When they hear the dhamma, the wise become like unto a deep, clear and unpolluted lake.

The wise men abandon everything. The righteous are not attached to desires. The wise are neither elated nor depressed in happiness or sorrow.

Neither for his own sake nor for the sake of others does a wise man desire a son, wealth or a kingdom. He does not aspire to prosperity in unrighteous ways. Such a man is of good conduct, wise and righteous.

Few among men cross over to the other shore. The others remain on this shore. They who live in accordance with well expounded dhamma, cross over to the other shore beyond the reach of the evil one.

Abandon the evil path. Tread the righteous path. Abandon the home and resort to the homeless state. Abandon all desires and become penniless. The wise should abandon everything and cleanse the heart of all sources of distress.

They whose minds are established in enlightenment, who delight in total non-attachment, who do not cling to anything, whose cravings have been destroyed - they are wise and resplendent in this world, having completely 'turned away' (or attained nibbana).

First of all examine well what is to be done

Then either undertake it or do not undertake it;

(If one is unable) then it is best to leave it,

But if one has started something then do not withdraw.

Bodhisattvacaryavatara

15th MARCH

game va yadi varanne ninne va yadi va thale yatth' arahanto viharanti tam bhumim ramaneyyakam (9) Free from sorrow is he who has completed his 'journey', who is free from grief, who is
free in all ways and who has got rid of the knots of ignorance.

The mindful (alert) ones strive. They rejoice in the homeless state. They abandon their home and possessions just as swans abandon the little pools.

One cannot trace the path of those who have no possessions, who are disciplined in eating (or in other sensory experiences), who have realised the uncaused and who move in utter freedom. Their path is like the flight of a bird.

As the bird flying through the sky leaves no trace, so they whose perversions (asava) have ceased, who do not crave for food (or other sensory experiences), who have realised the unconditioned and who are totally free, do not disturb the world.

Even the gods adore him whose senses are controlled (like horses well-governed by a good horseman), who has abandoned vanity and whose impurities (asava) have been destroyed.

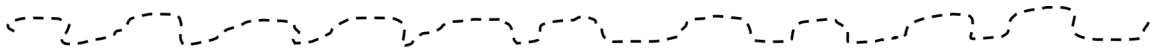
Such a one is not troubled even as earth is not so troubled. He is firm (unswerving) like Indra's thunderbolt. He is as clear as a lake without mud. For such a one there is no samsara (birth and death).

His thoughts, words and deeds are tranquil. Such is the response of one who is totally freed and who is utterly tranquil.

Greatest among men is he who has no blind faith, who has realised the uncreated, who has cut asunder the ties, who has destroyed the division of causation (avakaśa) and who has thus put an end to craving.

That place where the enlightened ones roam is delightful, whether it is a village, a forest, sea or land.

Delightful are the forests, but the people do not like them. Only they who are free from attachment delight in them; not they who are full of desires.



The features of the face do not pass to the reflection in the mirror; nevertheless the appearance of the image depends upon them. The flame does not pass over from the wick of one lamp to that of another; neverthe- less the existence of the flame of the second lamp depends upon that of the former. In exactly the same way not a single element of being passes over from a previous existence into the present existence, nor hence into the next existence. The birth of the groups, the organs of sense, objects of sense, and sense-consciousness of the present existence, depends upon those of the past existence. So too from the present groups, the organs of sense, objects of sense and sense-consciousness, will be born the groups, the organs of sense, objects of sense and sense-consciousness of the next existence. (There is no 'soul' or 'self' migrating from body to body and existence to existence.)

Venerable Nagasena

16th MARCH

yo sahassam sahassena sangame manuse jine

ekam ca jeyya attanam sa ve sargamajuttamo (4)

Better than a thousand words which make no sense, is a single word full of meaning.

Better than a thousand couplets which are meaningless, is a single verse which is meaningful and which leads to inner peace.

Better than reciting a thousand meaningless couplets, is declaring a single expression of dhamma (dhammapada), listening to which one attains peace.

Greater than victory over a thousand men a thousand times is victory over oneself. (Victory over oneself is greater than victory over others). Even the gods and the evil one cannot prevail against one who has controlled himself and lives in self-restraint.

One might perform sacrifices every month for a hundred years. greater in merit it is to adore a man who is established in wisdom.

One might perform sacrificial rites throughout the year for gaining merit. Yet this merit is not a fourth of the merit earned by honouring the upright (righteous) man.

These four things increase in the life of one who is respectful of the aged and who serves them - life-span, beauty, happiness and strength.

One may live for a hundred years in evil conduct and indiscipline. Better than that is to live a single day devoted to the cultivation of right conduct and meditation.

One might live for a hundred years in idleness and without energy (vitality). Better than that is to live a single day in energetic endeavour.

One might live for a hundred years without understanding the nature of the origin and the end of things. Better than that is one day when one is aware of the origin and end of things.

One might live for a hundred years without realising nibbana. Better than that is to live for a single day in the realisation of nibbana.

One might live for a hundred years without seeing the supreme dhamma. Better than that is to live for a single day in the vision of the supreme dhamma.

By giving up all, sorrow is transcended

And my mind will realise the sorrowless state.

It is best that I (now) give everything to all beings

In the same way as I shall (at death).

Shantideva

17th MARCH

na antalikkhe, na samuddamajjhe, na pabbatanam vivaram pavissa

na vijjati so jagatippadeso, yatthaṭṭhitam nappasahetha maccu (13)

One should engage oneself busily in doing what is good, thus divert- ing one's mind from sinful tendencies. If one is slow in doing good, the mind delights in sin.

If a man has committed a sinful deed, let him cease from doing it. Let him not pursue evil, for sorrow is the fruit of evil.

On the other hand, if a man should perform a good deed, let him do it again and again. Thus should one develop an eagerness to do good. Joy is the fruit of righteousness.

The sinner seems to be happy until his sin bears fruit. (Or, the sinner believes his deeds to be good, until his sin bears fruit.) When the sinful deeds bear fruit, the sinner sees his sins!

Similarly, a good man might consider his good deeds sinful so long as they have not begun to bear fruit. When they bear fruit, he realises that they were good deeds.

Do not be complacent about sin, thinking: "It will not happen to me." Drop by drop, the pot gets filled. Even so does a wicked man's heart get filled with evil.

Similarly, despair not concerning good, thinking: "It is not possible for me to be good." Drop by drop the pot gets filled. Even so is a good man's heart filled with righteousness.

One should shun evil (sin), even as a wise merchant travelling with much wealth, but an inadequate escort, would avoid a dangerous road; or, as one who loves life avoids poison.

One who has no wound may handle poison; it does not affect him. He who is free from sinfulness is not influenced by sin.

Dirt thrown against the wind rebounds on the man who throws it. Even so, offence shown to a harmless, pure man who is free from wicked- ness, rebounds on the offender.

Some arise in human birth. The sinful go to hell. The righteous go to heaven. They who have destroyed their cravings (asava) attain nibbana.

Neither in outer space nor in the middle of the ocean nor in the mountain caves is there refuge for one who has sinned. The sinner is spared nowhere in the universe.

Neither in outer space nor in the middle of the ocean nor in the mountain caves can one find refuge from death. There is no place in the universe where one can escape death.

Although all things are devoid of reality, all the same, they are objects of experience, they are heard and seen and known.

The Maha-Prajnaparamita-Sastra

18th MARCH

sace neresi attanam kamso upahato yatha esa patto 'si nibbanam sarambho te na vijjati

(6) Everyone trembles before the rod of punishment, everyone fears death and to everyone life is dear. Knowing that others also are like oneself, one should neither hurt nor kill another. He who, desirous of his own pleasure, hurts others who love pleasure

and happiness,
does not get happiness on leaving this earth. But he who, though desirous of his own pleasure, desists from harming others who also desire happiness, experiences joy after leaving this earth.

Do not utter harsh words. They who are thus spoken to will retaliate. Angry words beget suffering. A blow received in return will be painful.

If you maintain your silence like a shattered gong, you have attained nibbana. There is no anger in you.

As a cowherd drives cattle to pasture, so old age and death are constantly driving your life out of you.

The fool does not know what he is doing when he indulges in sinful actions; but still he is scorched by the fire of his own evil deeds.

He who punishes those who do not deserve punishment, or who accuses the innocent, experiences the following ten states: intense suffer- ing, great loss, physical injury, dire disease, psychological distress, royal displeasure, great infamy, loss of relatives, loss of wealth, or loss of his houses in a great fire. Then, upon death of the body, he goes to hell.

Neither wandering naked, nor wearing matted locks, nor having a dirty appearance, nor starving, nor lying on bare ground, nor covering oneself with dirt, nor assuming an ascetic posture can purify a man who is not free from doubt.

Though richly attired, if a man is equanimous, peaceful, self- controlled and if he leads a righteous, non-violent life, he is a brahmaṇa, an ascetic, a monk.

No one is so devoid of shame as not to be affected by censure.

Get rid of this great sorrow with the help of faith, good conduct and energetic action, by contemplation and firm conviction in the dhamma and through knowledge and investigation into the truth.

The intention of the buddha is this: My disciples must be free from passion for dharma, free from attachment to dharma,
free from partisanship. What they seek is only the freedom from passion and suffering; they do not quarrel about the diverse nature of things. The Maha-Prajnaparamita-Śastra

19th MARCH

jiranti ve rajaratha sucitta atho sariram pi jaram upeti satam ca dhammo na jaram upeti santo have sabbhi pavedayanti (6) Why do you laugh? Where is the cause for jubilation? Everything is burning! When you
are surrounded by darkness, why do you not seek the light?

Behold this strange image - a mass of corruption somehow held together, distressed and disturbed by many thoughts and hopes - which knows no permanence.

This form decays and is the abode of disease. It is fragile. Soon it disintegrates for the end of life is death.

Look at these bones, bleached white. They are like cast away gourds. Where is pleasure in looking at them?

The body is like a fort made of bones and plastered with flesh and blood. Concealed in it lurk old age, death, vanity and deceit.

The chariots of even kings wear out. Even so does the body. The dhamma of the holy ones does not wear out. The wise ones proclaim this truth to all.

The man of little learning is like an ox. His flesh increases but his wisdom does not.

Countless are the births taken in vain search of the maker of this tabernacle. O maker of the tabernacle! You have been seen. Thou shalt not make any more tabernacles. All the rafters are broken; the ridge- pole is broken, too. The heart is at rest in nibbana beyond grasping and craving.

They who have not lived a life of brahmacariya (discipline), and they who have not earned wealth in their youth, perish like old herons when the pond has dried up and there are no fish. They lie there like broken arrows, regretting their past.

It is as if a man were to buy from a cowherd a pot of milk and were to leave it with the cowherd and go off thinking he would come the next day to take it. And on the next

day it turns into sour cream, and the man were to come back and say: "Give me the pot of milk." And the other were to show him the sour cream; and the man were to say: "I did not buy sour cream from you. Give me the pot of milk." And the cowherd were to say: "While you were gone, your milk turned into sour cream"; and they, quarrelling, were to come to you. Whose cause would you sustain? That of the cowherd, of course. And why? Because in spite of what the man might say, the one sprang from the other.

In exactly the same way, the name-and-form which is born into the next existence is different from the name-and-form which is to end at death; nevertheless the new name-and-form sprang from the past name-and- form. Therefore, one is not freed from one's evil deeds.

Venerable Nagasena

20th MARCH

atta hi attano natho ko hi natho paro siya

attana hi sudantena natham labhati dullabham (4)

If a man loves his self, let him guard himself well. He should be awake during the last of the four quarters of the night.

A man should first engage himself in righteous activity and then instruct others. Thus will he be freed from worry.

As he instructs others so should he behave. The self-controlled person controls others. Self-control is most difficult.

One is one's own Lord; who else is one's controller? By control of oneself one attains the Lord who is otherwise very difficult to find.

The sin that is committed by oneself, which arises in oneself and which is born of oneself churns (or crushes) oneself, just as a diamond crushes a hard precious stone.

He who is caught in his own wickedness becomes what his worst enemies fondly hope he will become.

It is easy to commit sin which hurts the self; even so, it is hard to do good which is good for the self.

It is a deluded intellect that ridicules the teachings of the saints or the noble ones or they whose life is the dhamma. Such a sinful mind leads to self-destruction.

By oneself alone is evil done. By oneself alone is one made impure. By oneself alone is evil refrained from. One purifies oneself. Purity and impurity depend upon oneself and no one can purify another.

Let not one destroy one's own highest good even on the pretext of doing good to others, however great that may be. One should realise what constitutes his good, and diligently strive towards it.

Keep the company of the holy ones who are full of faith and alert, so that you may acquire a pleasing nature and right conduct. From this you will gain great joy and the end of sorrow.

Let attachment and hate fall away from you, even as withered flowers drop from the tree.

That monk is known as 'peaceful' when he has gained tranquillity of the body, when speech and thought are well disciplined and in whom worldly desires have utterly ceased.

Inspire thyself by thyself. Examine thyself by thyself. When the monk guards himself well and when he is mindful, he will live happily.

The division of the parts into atoms,

The division of the atoms into their directions,

And even the division of these directions (reveals) a lack of any (real) part,

There is (emptiness) like space, and hence even atoms do not (really) exist.

Bodhisattvacaryavatara

21st MARCH

utthitthe nappamajjeyya, dhammam sucaritam care

dhammacari sukham seti asmim loke param hi ca (2)

Do not follow a low (base) dhamma (religion). Do not live in heed- lessness. Do not hold a false view. Do not add to worldliness.

Arise and be not heedless. Tread the path of dhamma, of right conduct. One whose conduct is right rests happily in this world and in the other world too.

One should live a life of righteousness, not unrighteousness; for the righteous man lives happily here and hereafter.

The god of death does not see that person who sees the world as if it were a bubble or a mirage.

Look upon this world as if it were a strange, royal chariot; fools lament in it but the wise have nothing to do with it.

He who, formerly sinking in this world, later refrains from sinking, illumines the world as the moon does after being freed from clouds.

He whose good deeds overshadow wrong action, illumines the world as the moon does when it is freed from clouds.

The world is sunk in darkness. Few in it are able to see the truth. Few there are who soar into heaven even as birds that have escaped from a net.

Swans fly through space because of their power. Even so the wise, when they have overcome the evil one, rise above the world.

He who has transgressed dhamma, who is given to falsity and who does not consider the other world, will not hesitate to commit any sin.

The misers do not go to heaven. The fools do not applaud charity. The wise rejoice in charity and thereby gain happiness in the beyond.

Better than the sovereignty of the world and ascension to heaven is the life of a sotapanna (one who has just entered the path which leads to nibbana).

The buddha by virtue of their power of great merit, wisdom and skill, remove the perversions in the hearts of the common people and enable them to comprehend the svabhava- sunyata (the ultimate reality) of things. Akaśa for example is ever pure by its very nature; dirt and darkness do not soil it. But sometimes with the blowing of the wind the clouds screen it. The common people simply say that akaśa has become impure. But when the fierce wind blows once again and removes the clouds, people would say that akaśa has become pure. But in truth akaśa neither became dirty nor clean. Just in the same way do the buddha, by the fierce wind of their teachings of the dharma, blow away from the minds of the common people the screen of the clouds of perversion enabling them to get back to the original purity. But in truth, the ultimate nature of things itself neither becomes impure nor clean.

The Maha-Prajnaparamita-Sastra

22nd MARCH

sabbapapassa akaranam kusalassa upasampada

sacittapariyodapanam etam buddhana sasanam (5)

How can you mislead the enlightened one whose conquest is supreme and unparalleled and whose path is the infinite?

How can you mislead that enlightened one who cannot be entangled by the poison of craving?

Even the gods follow the enlightened and mindful ones who are devoted to wisdom and meditation and who are utterly desireless and tranquil.

Rare is human birth. Rare it is to be alive among the mortals. Rare it is to hear the true dhamma. Rare is the arising of a buddha, the enlightened one.

These are the instructions of the buddha: refrain from evil, do good, purify your heart.

The enlightened ones say: "Patience is the greatest penance and endurance (titikṣa) is the supreme nibbana". He is not a recluse who hurts another. One who harms another is not a monk.

Not to speak ill of others, never to hurt others, to live in accord- ance with the fundamental precepts concerning discipline, to be moderate in eating, to live in a far-off, secluded place, to practise self-purification these are the instructions of the enlightened ones.

Desires are not satisfied by indulgence (lit: by a shower of gold). The wise man knows that desires lead to mental disturbance and sorrow. He does not even seek heavenly pleasures. The disciple of the enlightened one is constantly engaged in the destruction of craving.

People take refuge in forests and mountains or in gardens and shrines when they are afraid. Such refuge is neither safe nor the best, for by seeking refuge in these places one does not find the end of sorrow.

He who takes refuge in the buddha, the dhamma and the sangha, he who has understood well and therefore sees the four noble truths, has sought the highest refuge which is safe and secure. By seeking this refuge he is freed from all sorrow.

Rare is a man of noble birth - he is not born everywhere. The family in which such a hero is born is indeed blessed, and attains happiness.

The birth of the buddha is blessed and evokes happiness. The exposition of the true dhamma is blessed. The unity of the sangha is blessed. Their united effort is blessed.

May I always be an object of enjoyment

For all sentient beings according to their wish And without interference as are the earth,

Water, fire, wind, medicine and forests.

The Maha-Prajnaparamita-Sastra

23rd MARCH

dhiram ca, pannam ca, bahussutam ca dhorayhasilam, vatavantam, ariyam tam tadisam, sappurisam, sumedham bhajetha nakkhattapatham va candima (12) He who honours those who are worthy of being honoured gains immeasurable merit.
They and their disciples are the buddha who have transcended the world, who have gone beyond grief, who have reached nibbana and are therefore free from fear. Let us even while living amidst people who hate, remain happily free from hate. Let us, even while living amidst sick people, remain free from ailments. Let us, while living amongst people who are full of attachment, be free from attachment. Let us live happily without calling anything our own, living like the gods, nourished by love.

Conquest generates hatred because the conquered one lives in sorrow. The man of peace lives happily, having abandoned both victory and defeat.

There is no fire like attachment (raga), no defect like hate, no sorrow like the khandha (aggregates) and no delight like peace. Hunger is the greatest disease. Sankhara_ (experience) is the worst suffering. He who knows this realises that nibbana is supreme bliss.

Health is the greatest gain. Contentment is the greatest wealth. Trust is the best relative. Nibbana is supreme bliss.

One who has drunk the nectar of solitude and tranquillity, dhamma and love, is unperturbed and free from sin.

It is good to see and live with the noble ones; it inspires great joy. By avoiding the sight of fools one remains happy.

He who keeps the company of fools grieves for a long time. The company of fools is sorrow even as the company of an enemy is sorrow. The company of wise men is conducive to happiness.

Hence, one should follow one who is a hero (intelligent), wise, who has heard the (dhamma) and who is of good character, disciplined and noble.

I have over come everything. I know all. I am free from the conditions of life. I am liberated because craving has come to an end. I have realised this spotless knowledge by myself. Whom shall I call my teacher?

Ibeseech with folded hands

The buddha of all directions,

To shine the lamp of dharma

For all those bewildered in misery's gloom.

Bodhisattvacaryavatara

24th MARCH

tath' eva katapunnam pi asma loka param gatam punnani patiganhanti piyam nati va agatam (12) He who is not devoted to what he should be devoted to but is devoted to what he
should not be devoted to, abandons what is conducive to joy (piya) and envies one who has such joy! Do not pursue what is pleasant (piya) and never pursue what is unpleasant. For
separation from what is pleasant and association with what is unpleasant causes sorrow. Therefore, do not regard anything as a source of pleasure (piyam), for it is from such
a view that sin arises. He who regards nothing as pleasant or unpleasant has cut his bonds. From the pursuit of pleasure (piya) arises sorrow and fear. He who is freed from the
pursuit of pleasure knows no sorrow or fear.

From affection (prema) arises sorrow and fear. He who is freed from affection knows no sorrow or fear.

From attachment (rati) arises sorrow and fear. He who is freed from attachment knows no sorrow or fear.

From desire (kama) arises sorrow and fear. He who is freed from desire knows no sorrow or fear.

From craving (tanha) arises sorrow and fear. He who is freed from craving knows no sorrow or fear.

People hold him dear who is of good character and right view, who is righteous and truthful and who does his duty.

He who strives for the indescribable, who is awakened and whose heart is not attached to desire is known as one who swims against the current.

As a man who returns home after a long absence is lovingly welcomed by his kinsmen, the man of good deeds is welcomed by those very good deeds when he departs from this world and goes to the other world.

The gift of dhamma is the best of all gifts. The essence (or sweet- ness) of dhamma is the best of all essences. Devotion to dhamma is the best of devotion. When craving comes to an end, all sorrows come to an end.

Weeds destroy the field. Mankind is tainted by desire, hate and attachment (delusion). What is given to those who are free from desire, attachment, hate and delusion is productive of great merit.

In brief, the awakening mind

Should be understood to be of two types:

The mind that aspires to awaken,

And the mind that ventures to do so.

Bodhisattvacaryavatara

25th MARCH

saccam bhane, na kujjheyya, dajja 'ppasmim pi yacito

etehi tihi thanehi gacche devana santike (4)

One should abandon anger and root out vanity completely. One should transcend all forms of bondage. Sorrow does not befall one who is not sunk in (attached to) name and form and who possesses nothing.

He who restrains anger which has already arisen, as a charioteer changes the course of a chariot (when it careers away), is a true charioteer - others merely hold the reins.

One should overcome anger by total absence of anger, evil by good- ness, miserliness by charity, falsehood by truth.

Speak the truth. Be not angry. Give in charity, even if it be a little. By these three you will move close to the gods.

The sages who are free from violence, who are ever restrained in body, go to the acyutam (firm) seat, where they do not experience sorrow.

The asava (depravities) cease in the case of those who are ever awake, who discipline themselves (sikkhana) day and night, and who are inclined towards nibbana.

This is not new; this is a known fact: people blame him who is silent, they blame him who speaks much and they blame him who speaks little; in this world there is no one who is not blamed.

There has not been, is not and will not be one man in the world who is blamed by all or praised by all.

If the wise ones who are fully awakened praise one who is intelligent and constantly good, who is endowed with insight and whose life is pure, who can blame such a man? Even the gods, including the creator, praise such a man.

A man should guard himself against physical excitement. He should be physically self-controlled. Having renounced all evil action, let him dwell in purity.

A man should guard himself against excited (angry) speech. He should restrain his tongue. Having abandoned angry speech, he should dwell in purity.

A man should guard himself against excited thought. He should control his mind. Having freed himself from the evils of the mind, he should dwell in purity.

They indeed are self-controlled who are restrained in body, speech and mind.

As long as any sentient being

Anywhere has not been liberated,

May I remain (in the world) for his sake

Even though I have attained enlightenment.

The Maha-Prajnaparamita-Sastra

26th MARCH

sujivam ahirikena, kakasurena, dhamsina

pakkhandina, pagabbhena, sankiliṭṭhena jivitam

hirimata ca dujjivam niccam sucigavesina

alinen' appagabbhena saddhajivena passata (10-11)

You are like a withered leaf. Death is close at hand. You are ready to depart. But you do not have provisions for the journey and there is no resthouse on the way.

Make a haven for yourself. Act quickly. Be wise. When the dirt of impurities has been blown away and you are free from sinfulness, you will go to the celestial world of the ariya; you will not return to this world of birth and death.

As the silversmith purifies silver, so a wise man should from moment to moment purify himself little by little.

As rust born of itself corrodes iron, so do the evil deeds of the evil- doers lead them to hell (duggati).

Non-recitation of the text is its impurity; non-repair is the danger to the house; sloth is the blemish of beauty; heedlessness is the taint of a guardian; immoral conduct is the blemish of a woman; miserliness is the defect of the donor; sinful actions (papaka dhamma) are destructive in this world and the other. Ignorance is the worst of all evils. O monks, get rid of this impurity and become pure.

To one who is shameless, impudent as a crow, aggressive, hypo- critical, boastful and corrupt, life is easy! But to a humble man who seeks what is pure all the time, who is dynamic, free from vanity and undefiled, life seems to be hard.

A man who kills living beings, speaks falsehood, takes what is not given, commits adultery and takes intoxicating drinks, digs his grave even in this world.

Hence, O man, know that the evil-minded are uncontrolled. Let not greed and evil bring you sorrow.

People do charity according to their faith and capacity. He who grudges food and drink given to others knows no peace, neither by day nor by night. But he in whom such feeling has been destroyed at the root, enjoys peace day and night.

There is no fire like attachment (raga); there is no bondage like hate (dveṣa); there is no net like infatuation (moha); there is no river like craving.

Easy it is to find faults in others; difficult to discover one's own. One exposes others' faults but hides one's own. He who finds fault with others and is annoyed by them, multiplies his own faults (asava). He is far from eradicating them.

There is no path in the sky nor is a monk recognisable by his outward appearance. People are interested in the world; the tathagata are free from worldliness. The elements (sankhara) are not permanent, but the tathagata are immutable.

27th MARCH

na tena ariyo hoti yena panani himsati

ahimsa sabbapananam ariyo ti pavuccati (15)

He who acts whimsically is not righteous. The wise man investigates the right and the wrong. He leads others with humility and tranquillity (impartiality) along the path of dhamma. The intelligent man who guards dhamma is known as righteous.

He is not a wise man who speaks much! He who is patient, free from enmity and fearless, is known as a wise man, pandita.

He is not an upholder of dhamma who speaks much. He who, though he has heard but little, does not transgress dhamma but beholds the dhamma with his whole being, is known as the upholder of dhamma.

He is not an elder (thera) who is gray-haired. He may be aged, but he is known as a vain old man. But he in whom truth, dhamma, non- violence, self-control and the end of all impurity are found, in such a hero (dhira) is found an elder (thera).

A good speaker of good complexion is not a good man (sadhu) if he is envious, jealous and deceitful. But he in whom these evil qualities do not exist, who is intelligent and devoid of ill-will, is a good man (sadhu).

Shaving of the head does not make one a samana if he is not disciplined and is given to falsehood. How can one become a samana if he is full of desire and greed? He who has put an end (sameti) to all sins, whether small (anu) or great, is called a samana.

He is not a bhikkhu (monk) because he begs. By adopting the external appearance of a bhikkhu he does not become one. He who, by total dedication to the infinite (brahmacariya), has gone beyond merit and demerit and moves in this world with direct knowledge, is known as a bhikkhu.

He is not a sage (muni) who is silent (mouna), if he is dull and ignorant. He is a sage who weighs everything, accepts only the best (varam), and rejects sin. He who contemplates (munati) both this world and the other, is a muni (sage).

He is not a noble man (ariya) who inflicts pain on living beings. He who is non-violent towards all beings is a noble one (ariya).

Not indeed by moral conduct, observances, much learning, attaining samadhi (meditation) or by living in seclusion have I won the bliss of that which is beyond action (naiskarmyasukham) and which is unattainable by ordinary men. O monk, do not stop until you attain the end of all asava (perversions).

28th MARCH

"sabbe sankhara anicca" ti yada pannaya passati

atha nibbindati dukkhe, esa maggo visuddhiya (5)

The eightfold path is the best of all paths. The four noble truths are the best of truths. Dispassion is the best of dhamma. The seer is the best among men.

This is the path; there is none other for the purification of vision. Enter this path. It frees you from the evil one.

If you enter this path you will end your sorrow. Since I know what sorrow is, I teach this path.

You yourself have to strive and exert. The tathagata but point the way. They who strive and contemplate will be freed from the bonds of the evil one.

All component things (sankhara) are impermanent - he who sees this with right understanding is freed from sorrow. This is the supreme path of purity.

All component things (sankhara - experiences) are sorrow - he who sees this with right understanding is freed from suffering. This is the supreme path of purity.

All component things (sankhara - phenomena) are devoid of self - he who sees this with right understanding is freed from suffering. This is the supreme path of purity.

He who does not rise when it is time to rise because he is lazy, though he is youthful and strong, does not find the path to wisdom.

Guard your speech and your mind. Do no evil with your body. These three sources of action should be purified; thus should one resort to the path.

From yoga arises wisdom (bhuri); from non-yoga wisdom declines; one should see these two paths which lead to prosperity (bhava) and to adversity (vibhava) respectively and then should do what will promote wisdom (bhuri).

Cut down the whole forest (of thoughts or conditioning), not just one tree (vrtti). After having destroyed the forest and the undergrowth, attain nibbana. As long as lust for woman is not totally destroyed in a man, he remains fettered.

Cut off love of self. Then resort to the path of peace, of nibbana, which is revealed by the sugata (buddha).

"I shall dwell here during the monsoon and here I shall live during winter and summer" thus schemes the fool. He knows not the - danger. Death bears away he who is attached to his children and property, even as a flood bears away a sleeping village.

There is no refuge in sons, father or relations when one is about to die. Realising this, the wise man of virtuous life treads the path to nibbana.

29th MARCH

saddho, silena sampanno, yasobhogasamappito

yam yam padesam bhajati tattha tatth' eva pujito (14)

If by the renunciation of a little pleasure one can enjoy great happiness later, the wise man should abandon that petty pleasure.

If one seeks his happiness by inflicting pain on others, he is not freed from enmity, but is enmeshed in it.

The depravities (asava) of the negligent increase by their omission of what ought to be done and commission of what ought not to be done.

They who remain constantly aware of the body do not do what ought not to be done and do not neglect to do what ought to be done. They are alert and mindful and their depravities cease.

The brahmana (knower of the truth) remains free from sin when he kills his father and mother (craving and egoism), two kings (the two extremes), and the kingdom with all its inhabitants (the kingdom of the twelve seats of consciousness).

After killing a mother and a father (craving and egoism), two kings (two extreme views) and the tiger (obstruction), the brahmana (knower of the truth) remains free from sin.

They who have been instructed by Gotama (Gotama-savaka) are wide awake and enlightened; they contemplate day and night the buddha, the dhamma and the sangha; they contemplate the body (kaya) day and night, they dwell on the virtue of non-violence and their hearts seek delight in meditation.

The life of a recluse is hard and difficult, even so is the life of a householder. To live with people who are not of similar disposition is painful; to revolve on the wheel of birth and death is sorrow. Hence one should not cling to this wheel of birth and death.

He who is full of faith, virtue, good reputation and happiness is honoured wherever he goes.

The greatness of the good is observed even from a great distance, like the Himalaya.

The wicked remain unnoticed as arrows shot in darkness.

Delighted, even in a forest, is he who is content with one seat and one bed, who wanders alone, who is free from idleness and who is self- controlled.

Just as the blade of the sword cannot cut itself,

So it is with mental awareness.

But just as a lamp perfectly illuminates itself, (So does the mind know itself.)

The lamp does not illuminate (itself);

Because it is not obscured by any darkness.

Unlike the blueness (appearing in) a clear crystal,

(Natural) blueness itself depends upon nothing else.

Bodhisattvacaryavatara

30th MARCH

yam kinci sithilam kammam samkilittham ca yam vatam samkassaram brahmacariyam na tam hoti mahapphalam (7) Both he who falsely reports that which has not really happened and he who having
done something says: "I did not do it" go to hell.

Many people who wear the yellow robe are sinful and devoid of self- control. They go to hell because of their wicked deeds.

It is better to swallow red-hot iron than to live a life of wickedness without self-restraint, or to live off the charity of the state (or king).

The adulterer suffers in four ways: he gains demerit, loss of sleep, dishonour and hell - or, gains demerit, the destiny of a sinner, pleasure tainted by fear and punishment at the hands of the king. Hence one should not seek another's wife.

A blade of grass cuts the hand if it is wrongly held. If the life of a monk is wrongly lived it leads him to hell.

An ill-done deed, an ill-kept vow and a religious life (brahmacariya) motivated by fear or accompanied by doubt do not yield the best fruits.

Let a man apply himself vigorously to whatever is to be done. A recluse who is dull in his endeavours raises a lot of dust (impurity) around himself.

What ought not to be done is better left undone; for an evil deed leads to suffering.

What ought to be done should be done immediately; one does not suffer for having done what is good.

As a fortified city is well guarded within and without, so let a man guard himself in all respects. They who are negligent for even a moment come to grief.

They who are ashamed where there is no shame and who are not ashamed where there is shame they are of deluded vision and they go to hell.

Similarly, they who fear what is not to be feared and do not fear what ought to be feared are of deluded vision and go to hell.

They who do not abstain from what ought to be abstained from and who abstain from what ought not to be abstained from are of perverted vision and they go to hell.

They who see what ought to be abandoned as such and what ought not to be abandoned as such, attain to a happy state, for they are of right view.

The things that constitute duality cannot be one without the other. But common people speak of them as two, (i.e. separate and independent) and so what they say is a perversion... Whatever is a case of seizing the lakṣaṇa is a case of faring in duality.

The Maha-Prajnaparamita-Sastra

31st MARCH

atthamhi jatamhi sukha sahaya

tutthi sukha ya itaritarena

punnam sukham jivitasamkhayamhi

sabbassa dukkhassa sukham pahanam (12)

Like the elephant on the battlefield which endures the piercing of arrows, even so do I patiently endure the insults of this wicked world.

The trained elephant is led to the field; it is mounted by the king. The self-controlled man is the best in the world and he endures insults patiently.

The trained mules are excellent. Thoroughbred horses are good. The great elephant Kunjara is good. Better than all these is a disciplined man.

Mounted on animals, men do not go to where no one has gone before; but the self-controlled man goes to such a place, nibbana.

The elephant, Dhanapala by name, is difficult to tame. When he is bound he does not eat anything, but thinks only of the forest.

The glutton who is lazy, who is given to sleep and rolls like a great hog, is born again and again.

The mind has for so long wandered from object to object as it liked. I shall today control that mind, even as the elephant trainer restrains the elephant with the help of the goad.

Remain constantly vigilant and govern your thoughts (heart). Uplift yourself like an elephant which has entered into mud.

If you find a wise companion of good nature and self-control, move with him, having abandoned all troubles. But if you do not find such a wise companion, move about alone like a king who has abdicated his throne or like an elephant which has abandoned its forest.

Helpful companions are a blessing. Satisfaction is a blessing when shared with others. To earn merit with the passing of life is a blessing too. But the greatest blessing is the destruction of all sorrows.

Motherhood is a happy state. Fatherhood is a happy state. To be a monk is a happy state too. Above all these, the happiest state is to be a sage.

It is a great joy to remain pure in conduct until old age. It is a great joy to be established in faith. It is a great joy to gain insight or wisdom. To do no evil is good.

DHAMMA

1st APRIL

PADA 24

savanti sabbadhi sota lata ubbhijja titthati

tam ca disva latam jatam mulam pannaya chindatha (7)

The cravings of a heedless man grow like a creeper. He goes from birth to birth just as a monkey jumps from one tree to another in search of fruit.

If a man is overpowered by this poison of craving, his grief grows like a wild bush.

But if a man abandons craving in this world, his sorrow falls away like water from a lotus leaf.

I exhort you: dig out the very roots of craving. May the evil one not crush you again and again!

As a tree, though it is cut, grows again and again if the roots are not dug out, so craving rises again and again if it is not totally uprooted.

He in whom the streams of sense-pleasure flow strongly and constant- ly, is swept away by those streams.

When you see the creeper of craving, trace it to its root and destroy it there with the help of wisdom or insight.

As long as you are engaged in the pursuit of pleasure, you are subject to birth and old age.

Mankind, enmeshed in craving or the pursuit of pleasure, revolves on the wheel of sorrow for a long time. Therefore, let a monk who aspires for freedom abandon craving.

He who yields to other cravings after having renounced the house- hold life and adopted the life of a monk with a high ideal, indeed runs back into the trap!

Fetters made of wood, iron or grass are not strong. But love of wealth, love of sons and love of wife are strong fetters. They degrade man. Though they appear to be loose, it is difficult to break them. They who have got rid of these fetters and have become desireless resort to the homeless state.

Like a spider, man weaves his own web of desires and gets caught in it.

Abandon what is ahead (future) and abandon what is behind (past); abandon the present and go to the other shore. When you are thus free from all this you will never again suffer birth and old age.

As long as pursuit of pleasure is one's only goal and as long as one has doubts, the fetters will grow stronger and stronger. But if you cast off your doubts, remaining watchful and meditating on the evils of material life, you will snap the bonds of the evil one. You will then wear this body for the last time.

He who is free from craving and who knows the imperishable, is a sage and wears this body for the last time.

I have overcome everything. I know all. I am free from the conditions of life. I am liberated, because craving has come to an end. I have realised this spotless knowledge by myself. Whom shall I call my teacher?

2nd APRIL

n'atthi jhanam apannassa panna n'atthi ajjhayato

yamhi jhanam ca panna ca sa ve nibbanasantike (13)

It is good to control the eye, the ear, the nose, the tongue, the body, speech, mind and everything. When there is self-control in all ways the monk is freed from all sorrows.

He is called a bhikkhu (monk), who has disciplined his hands, feet and speech, and is in every way well disciplined, who delights in meditation and who is content in remaining alone.

It is a delight to listen to a monk who has controlled speech and who reveals the true meaning of dhamma.

The monk who delights in the dhamma, who is devoted to the dhamma, who constantly contemplates the dhamma and who pursues dhamma, does not lose dhamma.

Jealous of others' achievements, the monk should not abandon what he has gained. The jealous monk does not attain samadhi (meditation.) If he does not exaggerate his achievement (even if it is little), even the gods esteem the monk for his faith and vigilant life.

He is called a bhikkhu who does not lose himself in name and form and who does not long or grieve for what is not.

If the bhikkhu dwells in friendliness and has faith in the teaching of the buddha, he will gain the abode of peace and bliss.

Empty this 'boat' O monk, and travel lightly. Having abandoned attachment and hate you will attain nibbana.

Meditate, O monk. Let not heedlessness exist in you. Let your mind not delight in sensual objects. Do not swallow a hot iron ball and wail aloud: "I am suffering," when you are burnt by it.

Meditation is impossible for one who has no insight; and insight is impossible when one does not meditate. He in whom both these are found is very near to nibbana.

When a monk enters a secluded place with a peaceful heart and realises the dhamma well, he enjoys superhuman delight.

When he is aware of the rise and fall of the khandha (forms and formations) and attains peace and bliss, he realises immortality.

This is the beginning for a wise monk: guarding of the senses, contentment and adherence to the fundamental precepts concerning discipline.

Since embodied creatures are injured

By both animate beings and inanimate objects,

Why only bear malice to the animate?

It follows that one should patiently accept all harm.

Bodhisattvacaryavatara

3rd APRIL

bahitapapo ti brahmano samacariya samano ti vuccati

pabbajayam attano malam tasma pabbajito ti vuccati (6)

O brahmaṇa, arrest the stream of craving with great effort (with all your strength). Abandon pursuit of pleasure. When you know how to destroy the samskara, you will realise the uncreated being.

When a brahmana has reached perfection in the two dhamma (samatha or equanimity and vipassana or insight), then all his attachments drop away.

He for whom there is neither param (the beyond) nor aparam (here) nor paraparam (both), and he who is free and fearless, is a brahmaṇa.

He who is a meditator, free from impurity, who has done what has to be done and has realised the highest good, is a brahmana.

The sun shines by day and the moon by night. The warrior shines because of his armour and the brahmaṇa shines by his meditation. But the buddha's resplendence shines over all at all times.

He who has banished (bahita) all evil, is a brahmana. He who is equanimous (samacariya) is a bhikkhu (samaṇa) He who has thrown out pabbajita his impurities is a pabbajita (wanderer). There is a beautiful word-play in this verse).

No one should strike a brahmana; a brahmaṇa should not harbour ill-will towards the assailant. Fie on him who kills a brahmana. Fie on the brahmaṇa who hates an assailant.

Great (not small) is the gain of the brahmana who weans his mind from things dear to him. As he turns away from violence, to that extent his sorrow comes to an end.

He who has done no evil in thought, word and deed, and who is well protected in these three respects, is a brahmaṇa.

One should bow down to the one who expounds the dhamma as revealed by the fully enlightened one, after having thoroughly understood it, even as one bows down to the brahmana who tends the sacred fire.

One is not a brahmana because of his matted hair, his ancestry or his caste; he in whom truth and dhamma are found and who is pure (or happy), is a brahmana.

O wicked one! Of what use is your matted hair or deer skin? Within you is great darkness, and you clean yourself outside!

When one fares by seizing, by clinging, then in one's case the world would be a mass of perversion; but when one fares free from seizing, free from clinging, then the world itself is nirvana.

The Maha-Prajnaparamita-Sastra

4th APRIL

na caham brahmanam brumi yonijam mattisambhavam

bhovadi nama so hoti, sa ce hoti sakimcano

akimcanam anadanam tam aham brumi brahmanam (14)

Him I call a brahmana who wears dirt-stained rags, who is emaciated, the veins of whose body stand out, who dwells alone in the forest engaged in meditation.

I do not regard him as a brahmana who is born of a brahmana mother. I would address him respectfully, if he were affluent. He who owns nothing and who is freed from possessions, is a brahmana.

I call him a brahmana who has cut the strap (of attachment), the thong and the rope (all that is related to attachment) and who has freed himself from the yoke.

He who is free from evil and yet endures calumny, injury and imprisonment and whose patience is inexhaustible, is a brahmana.

I call him a brahmana who is free from anger, firm in his resolves and without cravings regarding what is in this world or in the next. He has self-control, a contemplative temperament and wears this body for the last time. A brahmana is one who is unaffected by desirés as a lotus- leaf is unaffected by water. To him, all sorrow has ceased. He has laid down his burden. He is pure like the moon, wise, highly intelligent and knows both the right and the wrong path.

He is a brahmana who has given up violence towards all creatures moving or unmoving, and who does not kill or encourage others to kill. He is not hostile although living among hostile beings and is free from greed though living among the greedy. From him attachment, hate, pride and jealousy have fallen away. His words offend no one, but while being educative and truthful are free from harshness. A brahmaṇa takes only what is given to him. In him there is perfect understanding and he plumbs the depths of immortality.

I call him a brahmana who has cut down merit and demerit and who is free from grief and impurity. He is a homeless wanderer who has abandoned pain and pleasure. He is thus cool and calm, freed from all limitations. The truth concerning the birth and death of all beings is known to him. He is a sugata and enlightened (buddha). Even the gods, celestials and human beings do not know his destiny. A brahmana is one whose asava have ceased and who is therefore worthy of adoration (arahanta). Such a one owns nothing in the three periods of time. He is pre-eminent among men and a hero, a buddha.

known to him. He has reached the end of births. In him all the powers have reached perfection.

With folded hands I beseech

The conquerors who wish to pass away,

To please remain for countless aeons

And not to leave the world in darkness.

Shantideva

5th APRIL

vijanati vijanatiti kho avuso, tasma vinnanan ti vuccati kin ca vijanati: sukhan ti pi vijanati, dukkhan ti pi vijanati, adukkham-asukhan ti pi vijanati Thus have I heard: Lord Buddha was staying in the Jeta grove. One day the venerable Maha-Kotthita, returning from his returning meditation, approached the venerable Sariputta. The following dialogue ensued between them: Maha-Kotthita: Whom do you call 'unwise' (duppanno)? Sariputta: Him I call unwise
who is unable to comprehend: "This is sorrow", "This is the arising of sorrow", "This is cessation of sorrow" and "This is the way to end sorrow". Maha-Kotthita: Whom do you call 'wise (pannava)? Sariputta: He who comprehends:
"This is sorrow" and so on, is called wise.

Maha-Kotthita: What do you call (discriminating) consciousness (vinnanam)?

Sariputta: That which understands pleasure, pain and what - is neither pleasure nor sorrow that is consciousness, (consciousness, awareness or cognition as the essence of a living being).

Maha-Kotthita: Are wisdom and consciousness the same or different, associated or not? Sariputta: They are associated and it is not possible to find a difference between them however much we try. That which the cognising consciousness apprehends is comprehended by wisdom and vice versa.

Maha-Kotthita: Is there a difference between wisdom and cognition in relation to our attitude towards them? Sariputta: Yes, wisdom relates to insight and the consciousness relates to our faculty of apprehending. Maha-Kotthita: What is feeling or experience (vedana)? Sariputta: The feeling of pleasure or pain and also that which is not pleasure or pain is vedana (feeling or experience).

Maha-Kotthita: What is perception (sanna)? Sariputta: It is said: 'He perceives when he perceives what is green, what is yellow, what is red or what is white. That is perception.

Maha-Kotthita: Is it possible to differentiate between perception, experience and cognising consciousness? Sariputta: No, they are all associated with one another.

Maha-Kotthita: What can one know when one's consciousness (mind) has been purified of the distraction of the senses? Sariputta: When the mind (consciousness) is purified, it is possible to know that the space is boundless, that consciousness (vinnanam) is boundless and that 'no-thing' is boundless.

Maha-Kotthita: How does one comprehend a mental object? Sariputta: By the eye of consciousness (pannacakkhu).

Maha-Kotthita: What is the purpose of this consciousness? Sariputta: To know, to comprehend well and to abandon.

6th APRIL

dve kho avuso paccaya sammadiṭṭhiya uppadaya; parato

ca ghoso yoniso ca manasikaro

(The dialogue continues):

Maha-Kotthita : What are the conditions for the arising of right vision? Sariputta: These two: the confirmation by someone else and correct mental attitude.

Maha-Kotthita: What are the aids to the attainment of freedom? Sariputta: If the right vision is aided by the following five factors, there is rapid progress towards total freedom: right conduct, right hearing (receptivity), right company and discussion, equanimity or a state of equilibrium, and right or efficient observation.

Maha-Kotthita: How many are the causes or modes of 'becoming' (future births or existences)? Sariputta: Three: the becoming on account of sense-pleasures, the becoming with form and thirdly the becoming without form.

Maha-Kotthita: How does such becoming arise at all? Sariputta: When beings are enveloped by ignorance and bound by craving.

Maha-Kotthita: How can this be avoided? Sariputta: When ignorance- is dispelled, knowledge arises knowledge arises and craving ceases; then future becoming is abolished.

Maha-Kotthita: What is the first meditation? Sariputta: The first meditation arises when a monk has freed himself from craving and it is characterised by logical thought, observation or enquiry, ecstasy, delight and concentration of the mind.

Maha-Kotthita: It is obvious that one sense-organ does not function in the field of another. What is it then that forms the common ground and is the co-ordinator of all their diverse experiences? Sariputta: The mind.

Maha-Kotthita: On what do these sense-organs depend for their function? Sariputta: On the life-force.

Maha-Kotthita: On what does the life-force depend? Sariputta: On heat. Heat depends upon life-force and life-force depends upon heat.

Maha-Koṭṭhita: Is the life-force the same as the energy that makes sense-experience possible? Sariputta: No. If this were so, then a monk who had gone beyond the sense-experience would not be able to live. But since a monk can free himself from sense-experience and still live, this shows that the two are different.

Briefly the virtues observed

By the bodhisattva are

Giving, ethics, patience, effort,

Concentration, wisdom, compassion and so forth.

The Maha-Prajnaparamita-Sastra

7th APRIL

yo cayam bhikkhu sannavedayitanirodham samapanno, tassa pi

kayasankhara niruddha paṭippassaddha, vacisankhara niruddha paṭip- passaddha, cittasankhara niruddha paṭippassaddha, ayu aparikkhino, usma avupasanta, indriyani vippasannani

(The dialogue continues):

Maha-Kotthita: What are the factors that cease when the body is cast away? Sariputta: Three things - the life-force, heat and consciousness.

Maha-Kotthita: What is the difference between such a body and the monk who has ceased to perceive and experience? Sariputta: In the case of the dead body, all physical and mental activities cease and at the same time the life-force, heat and sense-activity come to an end. But in the case of the monk who has restrained his perception and experience, his physical, verbal and mental activities have been restrained but his life-force is undiminished, the heat is undiminished and his senses are pure.

Maha-Kotthita: What are the means by which one is freed from the mind and thus from both pleasure and pain? Sariputta: Four. (1) By abandoning pleasure, (2) by ridding oneself of pain, (3) by abandoning past residual impressions and (4) by entering into the fourth meditation which is characterised by the absence of both pleasure and pain but which is full of equanimity and mindfulness.

Maha-Kotthita: How does one attain the unconditioned state? Sariputta: By not paying attention to that which is conditioned and by being mindful of the unconditioned.

Maha-Kotthita: How does one emerge from such a state? Sariputta: By paying attention to conditioned objects and by not paying attention to the unconditioned.

Maha-Kotthita: Regarding the four states of freedom of mind (viz., freedom which is immeasurable, freedom in which there is no consciousness, freedom in which there is total void and the freedom which is uncondi- tioned), are they totally different or are they different only in name but the same in substance? Sariputta: It can be said that they are different in substance and in name and that they are identical in substance but different in name. When a monk suffuses all the directions with friendli- ness, compassion, sympathy and equanimity, he is said to be in a state of freedom of mind, which is immeasurable. When he dwells in a plane of no-thing, there is freedom in which there is no-thing. When he reflects: "All this is void of self", there is freedom in which there is void. When he rejects the conditioned and is mindful of the unconditioned, there is freedom which is unconditioned. Here they are different. But, when a monk has cut down the tree of attachment, hatred and confusion, when thus he is rid of all obstacles, such a state of freedom is at the same time immeasurable, free from consciousness, void and unconditioned. Thus, the substance is the same though the descriptions may be different.

Entering the fourth meditation.

8th APRIL

panca kho ime avuso visakha upadanakkhandha sakkayo vutto bhagavata, seyyathidam rupu padanakkhandho vedanupadanakkhandho sannupadanak-khandho sankharupadanakkhandho vinnanupadanakkhandho

Thus have I heard:

The Lord was then staying near Rajagaha. The devotee Visakha approached the nun Dhammadinna and asked her the following questions. He received the following answers:

Visakha: What is it that the Lord refers to as 'one's own body' (sakaya)? Dhammadinna: The five groups (aggregates) with which contact is made are referred to as one's own body. They are the group with which matter is grasped, the group with which experiences are experienced, the group with which perceptions are perceived, the group with which tendencies are formed and the group with which understanding is brought about.

Visakha: What is the arising of this body? Dhammadinna: The craving that leads to repeated becoming (or repetition of craving) and which is accompanied by pleasure and attachment is the arising of this body it is craving for pleasure, craving for existence and craving for wealth.

Visakha: What is the cessation of the body? Dhammadinna: The renunciation of the craving is the cessation of the body.

Visakha: What is the way to such cessation? Dhammadinna: The noble eightfold path itself is the way.

Visakha: Are there any other than the five groups you have mentioned?

Dhammadinna: No. All the means of experience are covered by these five.

Visakha: How does a wrong View concerning the body arise? Dhammadinna: When a person who has not heard the truth, has not come into the company of the noble ones and is not instructed in the noble Dhamma, considers the physical body as the self, the experiencer as the self, the perceiver as the self, the psychological tendencies or the under- standing as the self, then the wrong view arises.

Visakha: When does such a wrong view not arise? Dhammadinna; when one comes into contact with the noble once and learns the truth from them and when one does not regard the physical body and so on as the self, the wrong view concerning the body does not arise.

Visakha: How is the noble eightfold path related to the groups (aggregates)?

Dhammadinna: The noble eightfold path has been arranged in accordance with the groups. Right speech, right action and right life- style are related to right moral habit.

Right endeavour, right mindfulness and right concentration are related to samadhi or concentration. Right vision and right thought relate to wisdom.

9th APRIL

ya kho avuso visakha cittassa_ekaggata ayam samadhi cattaro satipaṭṭhana samadhinimitta, cattaro sammappadhana samadhiparikkhara, ya tesam yeva dhammanam asevana bhavana bahulikammam ayam tattha samadhibhavana ti

(The dialogue continues):

Visakha: What is concentration and what are its marks, its requisites and its development? Dhammadinna: One-pointedness of the mind is concentration (samadhi). The four forms of mindfulness are the marks. The four right efforts are its requisites. The persistent practice with the right attitude and intensification is the development.

Visakha: How many types of actions are there? (sankhara: action or tendency).

Dhammadinna: Three - thought, word and deed. Inhalation and exhalation are physical actions. Reasoning and enquiry are verbal actions. Perception and experience are mental actions, bound to the mind.

Visakha: How does one attain cessation of perception and experience? Dhammadinna: Of course the monk does not think: "I will attain such cessation of perception and experience" or, "I am now experiencing their cessation" or, "I have attained such cessation". His mind has previously been trained in that direction and hence such cessation happens.

Visakha: When this occurs, which stops first - the activity of the body, speech or mind? Dhammadinna: Speech is stopped first, then the body and then the mind.

Visakha: How does one emerge from such cessation? Dhammadinna: The monk does not think: "Now, I shall emerge from this state. But, on account of previous training he naturally emerges from it. In this case the activity of the mind arises first, then the body and then speech.

Visakha: To what is the mind of such a monk attached? Dhammadinna: After emerging from such cessation, the monk is attached to a sense of void, a sense of non-identity and a sense of directionlessness. His mind tends to wisdom.

Visakha: How many are the experiences or feelings? Dhammadinna: Whether they are physical or mental, they are pleasant, unpleasant and neutral. Visakha: How do they become pleasant, unpleasant and neutral? Dhammadinna: A feeling is considered pleasant if the pleasure is lasting and unpleasantness is temporary; but it is considered unpleasant if the unpleasantness is lasting. It is neutral when there is consciousness of manifest pleasure and dormant pain.

Visakha: What is their origin? Dhammadinna: Attraction is the origin of pleasure, aversion that of pain and ignorance that of the neutral feeling. However, this does not always have to be so. Even so, though attraction, aversion and ignorance are to be got rid of, that does not always have to be so. The monk who enters into the first meditation is rid of them, because in him there is yearning for liberation which may even be experienced as distress (unpleasantness). In meditation he enters into a state of equanimity and mindfulness and is thus rid of ignorance.

Lord Buddha, who later heard of this dialogue, completely approved of the answers.

10th APRIL

13

evam eva kho vasettha tevijja brahmana ye dhamma brahmana-karana te dhamme pahaya vattamana ye dhamma abrahmanakarana te dhamme samadaya vattamana.... avhayana hetu va ayacana hetu va pattana hetu va abhinandana hetu va kayassa behda param marana brahmanam sahavyupaga bhavissantiti - n'etam thanam vijjati

Thus have I heard:

The Lord was touring the Kosala country with a large group of monks. He had arrived at a village known as Manasakaṭam. A number of learned and wealthy brahmaṇa were staying in that village. One day there arose a discussion among them as to the true path. The young brahmana Vasettha argued that only the path pointed out by the brahmana Pokkarasati was the path to the union with Brahma. Another young brahmana, Bharadvaja, argued that the state of union with Brahma was possible only by the path pointed out by the brahmaṇa Tarukkha. They had all heard of the Lord because his reputation had preceded him to that place, and they decided to meet and consult him.

When they submitted their argument to him, the LORD asked:

Is there one brahmana versed in the three veda, who has seen Brahma face to face? Or, is there one among their teachers who has seen Brahma face to face? Or, have the sages whose verses are being memorised and recited by the brahmana of today, declared that they have seen Brahma face to face? To each of these questions Vaseṭṭha replied: "No". The Lord asked: Does it not follow, that when they talk of Brahma and declare that 'This is the path that will take you to union with Brahma' it is but foolish talk? It is like the blind leading the blind.

The LORD continued:

If a river is full of water and a man who has business on the other bank stands and prays to the other bank: "O further bank, please come to me," would that bank come to him? No. These brahmana who have not cultivated the qualities that make a

brahmana but who have the qualities that are characteristic of a non-brahmana, call upon Indra, Varuna and others that they, by reason of such prayer should, after death, become one with Brahma surely this is impossible. Again if a river is full and the man who has business on the other side wishes to cross over but his arms are bound tightly behind his back, can he get over to the other bank? Surely not. Even so, if one is bound by the fivefold bondage he cannot become united with Brahma even if he is versed in the three Veda. What are the fivefold bonds? The senses of sight, sound, touch, taste and smell predisposing one to passion, are the bonds. The brahmana who are well versed in the Veda enjoy them with- out seeing the danger in such enjoyment. They cannot, after death, be united with Brahma. Again, if the river is full and a man has business on the other side, can he achieve that business if he lies down to sleep, veiling his eyes and his head? Certainly not. Even so, there are the five veils or hindrances: worldly lust, ill-will, sloth, worry and doubt. The disciple of the arahant realises that these are the hindrances. If the brahmana well versed in the veda is subject to these hindrances, he will not, after death, become united with Brahma.

11th APRIL

13

tathagato loke uppajjati araham samma-sambuddho vijja-carana sampanno sugato lokavidu anuttaro purisa-dhamma-sarathi sattha deva-manussanam buddho bhagava. so imam lokam sadevakam samarakam sabrahmakam sassamana-brahmanim pajam sadeva-manussam sayam abhinna sacchikatva pavedeti.so dhammam deseti adi-kalyanam majjhe kalyanam pariyosane kalyanam sattham savyanjanam, kevala-paripunnam

parisuddham brahmacariyam pakaseti

The LORD continued:

You have heard from the brahmana, Vasettha, that Brahma is not in possession of wives and wealth, his mind is free from anger and malice. He is pure and he has self-mastery. But the brahmaṇa well versed in the veda, on the other hand, possess wives and wealth, they have anger in their hearts, they bear malice, they are not pure at heart and they have no self-mastery. There is no similarity between them and Brahma. How can they be united with Brahma after death? On the contrary, they are sinking down into the mire and arriving at despair, though they think that they are proceeding to a happier land. Therefore their wisdom is a waterless desert and perdition.

Vasettha said: I have heard it said that the recluse Gotama knows the way to the state of union with Brahma.

The LORD answered:

It is like a man who, born and brought up in Manasakaṭa, would be perfectly familiar with the way to Manasakaṭa. Even so, I know the world of Brahma and the path that leads to it.

Vasettha said: Then let the recluse Gotama teach us that way and thus save the brahmaṇa.

The LORD said:

A tathagata rises in this world, an arahant, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the world, the best guide to mankind, a teacher to gods and men; he is the buddha. He understands and sees the universe, including the realms of the gods, mara and Brahma and the worlds of the recluses and brahmana, princes and peoples. He makes his knowledge known to others. The doctrine he proclaims is lovely in its origin, in the middle and in its consummation. He makes known the higher life in all its purity and perfection. A house- holder, realising that the household life is full of hindrances, renounces it and enters the homeless life under the tathagata. He trains himself in self-restraint, mindfulness, contentment. He overcomes the five hindrances. His whole being is filled with joy and peace. He radiates love in all directions above, below, around and everywhere; with his mind he fills the quarters with love beyond measure. Even so he radiates compassion, sympathy, equanimity and with his mind suffuses the entire universe with these. This verily is the way to a state of union with Brahma

A monk who lives thus will not have wives and wealth; he will be pure, free from anger and malice and he will have self-mastery. Thus there is a similarity between him and Brahma and therefore, when his body is dissolved, he becomes united with Brahma.

12th APRIL

2

atthi bhikkave asava dassana pahatabba, atthi asava samvara pahatabba, atthi asava patisevana pahatabba, atthi asava adhivasana pahatabba, atthi asava parivaj jana pahatabba, atthi asava vinodana pahatabba, atthi asava bhavana pahatabba

Thus have I heard:

Lord Buddha was staying in the Jeta grove near Savatthi and he addressed the monks who were with him in the following words:

I shall speak to you about the removal of obstacles (asava). Only one who knows them and who is who is aware of them can remove them. Aware- ness or attention, O monks, monks, can be can be well-directed or misdirected. When the attention is misdirected new obstacles arise and old ones are strength- ened. But when the attention is well-directed, new obstacles do not arise and old ones die away.

There are obstacles (asava), O monks, which can be removed by observation; others which are removed by control, others by use, others by endurance (indifference), others by careful avoidance, others by elimination and yet others by contemplation or mindfulness.

What is well-directed awareness awareness and what is ill-directed attention? One is ignorant of the noble truth who: who: has not has not heard it, is not disciplined in the dhamma and is unacquainted with the dhamma of holy men. His attention is directed to unworthy objects and he ignores what is worthy of his attention. He contemplates that which should be ignored and is not mindful of that which he should be aware of.

On account of such perverse attention, there arise in him obstacles which were not there before, and those obstacles that were in him before wax greatly. They are: the obstacle (asava) of craving for sense-pleasure, the obstacle of 'becoming and the obstacle of ignorance. If one directs one's attention properly, then these obstacles do not arise and even if they exist, they quickly wane.

What sort of contemplation is associated with perverse attention? It is unwise contemplation if one thinks: "What was I in the past; when and where did I live? What will I be in the future; when and where will I live? What am I now and what am I not? How has all this creation come into being and whither is it going?" From such contemplation the following false views arise: "There is self," or "There is no self," or "I am aware of myself, " or "I am aware of not-self". One is convinced that those erroneous views are the truth. He is convinced: "This myself is what hears, sees, speaks and experiences diverse objects; this self is eternal and changeless. Such are the errors which are like a dense forest. They are the fetters which bind the ignorant to the cycle of birth, old age and death which is subject to sorrow, troubles and tribulations.

13th APRIL

2

ayam vuccati bhikkave bhikku sabbasavasamvarasamvuto viharati, acchecchi tanham, vavattayi samyojanam, samma manabhisamaya antamakasi dukkhassati

The LORD continued:

O monks, there is one who has heard the truth and who is well-instructed in the noble dhamma, who has knowledge of the dhamma of the holy ones and has disciplined himself in it. His attention is well-directed and it does not stray in the unworthy direction. What does such a person contemplate? He becomes aware of sorrow, the origin of sorrow, the cessation of sorrow and the path that leads to the cessation of sorrow. Such contemplation frees him from the three fetters which are: (1) the false notion that the body is real, (2) doubt and (3) devotion to rituals. These are the obstacles (asava) that are removed by right observation.

There are obstacles that a wise monk removes by the exercise of self-control. He exercises control over his eyes, his ears, his nose, his tongue, his body and his mind. If he does not so control them, they might give rise to new obstacles and strengthen those that already exist. When they are controlled, such obstacles do not arise and the ones that exist perish.

What are the obstacles that the wise monk deals with by proper use? He uses a robe judiciously in order to ward off cold, heat, harassment by flies, mosquitoes and other such insects and for covering his nakedness. He eats simply to support life, in order that the consciousness may move in the infinite (brahmacariya) . Similarly, he uses lodging judiciously merely as a protection against heat and cold, inclemencies of the seasons, insects, other creeping things and for enjoying seclusion. He uses medicines judiciously to deal with ailments and to preserve his well-being. If these are not used sensibly, the obstacles may arise and increase; their judicious use destroys obstacles.

On the other hand, a certain amount of heat and cold, hunger and thirst, troubles caused by insects and other creeping things, insult and injury or pain will have to be endured. The wise monk deals with these obstacles by endurance. If he does not, they will arise and increase.

Again, there are the obstacles which the wise monk avoids. He avoids fierce animals, thorny bushes, dangerous precipices or filthy places and so on. He also avoids improper seats, improper places and food that is improper for one whose consciousness moves in the infinite (brahmacari). Otherwise, the obstacles will increase.

The wise monk gets rid of lustful, aggressive and violent thoughts and feelings and does not indulge them. Even so with unworthy and evil thoughts and feelings. If he does not, obstacles will arise and increase.

Lastly, the wise monk cultivates mindfulness associated with wisdom (vivekam) , dispassion (vir-a-ga) and self-control leading to nibb-ana. Such mindfulness leads to inner awakening, to great energy, to ecstasy, to peace and to samadhi. Thus are the obstacles removed by mindfulness.

The wise monk thus gets rid of the various obstacles by appropriate means. He is freed of all cravings, of bondage and being freed from pride he reaches the end of sorrow.

14th APRIL

15

iti kho ananda vedanam paticca tanh tanham paticca pariyesana pariyesanam paticca fabho fabham paticca vinicchayo vinicchayam paticca chanda-rago chanda ragam paticca ajjhosanam ajjhosanam paticca pariggaho pariggaham paticca macchariyam

maccariyam paticca arakkho arakkha-dhikaranam dandadana sattadana kalaha viggaha vivada tuvamtuva pesunna musavada aneke papaka akusara dhamma sambhavanti

Thus have I heard:

The Lord was living among the Kuru. One day he said to Ananda:

The doctrine of causation is deep. It is because this generation does not understand this doctrine that it is in such an unhappy state and beings are caught in this wheel of transmigration. If you were asked, Ananda: "Are old age and death due to a cause?" you should reply:"Yes, birth is the cause". Similarly, becoming is the cause of birth, clinging (upadana) is the cause of becoming, craving is the cause of clinging, sensation is the cause of craving, contact is the cause of sensation, name-and-form is the cause of contact, cognition is the cause of name-and-form, and name-and-form is the cause of cognition. Such is the body of evil.

If there was no birth, then surely there would be no old age and death. If no one had become a sentient being, with or without form, there would be no birth. If there was no clinging (whether it is to sense-objects, speculative opinions, rules and rituals or to theories concerning a self) , there would be no becoming. If there was no craving, either for sense-objects or for ideas, there would be no clinging. If there were no sensations (or imagination) there would be no craving. Sensation is the basis for craving.

Craving arises because of sensation; pursuit of pleasure because of craving; gain because of pursuit; determination because of gain; tenacity because of determination; possessiveness because of tenacity; greed because of possession; and many evils and sinful states, fights and quarrels, arguments and strife, slander and lies, because one zealously guards one's possessions.

If there was no guarding, then fights, quarrels and so on would not arise. If there was no greed then there would be no need to guard one's possessions. And, if there were no possessions there would be no greed. If one did not tenaciously pursue anything there would be no possessions. If one did not have passion there would be no tenacity. If there was no determination there would be no passion. There would be no passion if there were no decision or choice, because there would be no purpose. If there is nothing to gain, there is no need for decision. When there is cessation of pursuit (of pleasure) there is nothing to gain or acquire. If there was no craving, one would not pursue pleasure. Thus, again, craving is the root of all these.

15th APRIL

15

yato kho -ananda bhikkhu n'eva vedanam attanam samanupassati- na kinci loke upadiyati, anupadiyam na paritassati, aparitassam paccattam yeva parinibbayati

The LORD continued:

Contact is the cause of sensation (sensory experience). If the senses do not come into contact with their objects and if they do not react, then there can be no sensory experience. Name-and-form is the cause of contact. If all those things which constitute name -and-form are absent there will be no contact, no sense impression. Cognition is the cause of name -and -form. If cognition (awareness) did not enter the foetus, if it ceased before or at birth or soon afterwards, no name -and -form would arise and grow. Again, name-and-form is the cause of cognition (aware-ness) ; for cognition arises only if it has a foothold in name-and-form. If there was no foothold how would cognition arise? Only when cognition and name-and-form arise together is there birth and all the rest of it.

People have various opinions concerning the soul: that it has a form, that it is formless and atomic, that it is formless and infinite or that it is now so-and-so and can be transformed in such-and-such a manner. But if no such speculations are indulged in, one does not say that the soul is or is not, that it has or does not have form.

Here are some speculative definitions of the soul (ego) : 'My soul is feeling', 'My soul is not feeling ' , 'My soul is sentient' (or not sentient) , 'My soul has feeling or the property of sentience' . Now, a feeling can be a happy one, an unhappy one or neutral. It is impermanent; it is a product. If the soul were a feeling, it would also be impermanent. Nor is the definition ' My soul is not feeling' reasonable. If there were no feeling, who would say, ' I am' ? If a monk refrains from such speculations, he clings to nothing in this world; not clinging, he does not tremble; unafraid, he attains peace. An arahant is free from all such speculations.

There are seven resting places for cognition, and two spheres. The seven are: the understanding that beings are (i) different in body and different in intelligence, (ii) different in body but uniform in intelligence, (iii)) uniform in body but different in intelligence, (iv) uniform in body and intelligence, (v) dwellers in infinite space having gone beyond form, (vi) in infinite cognition and (vii) in the realm of nothingness. The two spheres are: the sphere of beings without consciousness, and the sphere of beings of whom it cannot be said that they have or have no conscious-ness. Beings who rest in these seven places are unaware of how they arise, exist or cease. But when a monk becomes aware of all this he is freed because he does not hold on to anything. There are eight stages of liberation: (1) having form one sees forms. (ii) Unaware of one' s external form, one sees forms external to one's self. (iii)) One becomes intent on the thought 'It is lovely'. (iv) Going beyond all forms, one abides in infinite space, then (v) in infinite cognition, then (vi) in the sphere of nothingness, then (vii) in neither-

consciousness-nor—unconsciousness, and lastly one abides in that state in which these do not arise at all. When a monk has mastered all these in this order and in the reverse order, he is able to free himself when and where he chooses.

16th APRIL

9

yato kho avuso ariyasavako evam akusalam pajanati evam akusalamulam pajanati, evam kusalam pajanati evam kusalamulam pajanati, so sabbaso raganusayam pahaya patighanusayam paṭivinodetva asmiti diṭṭhimananusayam samuhanitva avijjam pahaya vijjam uppadetva diṭṭhe va dhamme dukkhass' antakaro hoti

Thus have I heard:

One day while lord Buddha was staying in the Jeta grove, the venerable SARIPUTTA addressed the monks:

People speak of right vision. How does such right vision arise in a noble student or monk so that he is well established in dhamma?

On being urged by the monks, SARIPUTTA himself answered:

When a monk knows what proper action is and the root of proper (or appropriate) action; when he knows what improper action is and the root of improper (inappropriate) action, then he has perfect vision and is established in dhamma.

What is improper action? Aggressiveness is improper, acquisition (taking what is not freely given) is improper, deceitful fulfilment of desire is improper, false and harsh speech is improper, greed is improper, anger is improper, slander is improper and finding faults in others is improper. What is the root of such impropriety? Greed is the root, impure mind is the root and delusion is the root.

What is proper action? Ceasing from aggression is proper, ceasing from the other improper actions described earlier is proper. What is the root of proper action? Absence of greed is the root, absence of impurity is the root and absence of delusion is the root.

The noble student or monk who thus knows what is proper and what is improper and also knows the roots of what is proper and the root of what is improper frees himself on all sides from attachment and aversion, frees himself from the notion 'I am' and the consequent self-esteem and is rid of ignorance; he attains right understanding and right vision. He is established in dhamma and reaches the end of sorrow.

The monks applauded Sariputta and asked him: "Is there another way in which the noble student or monk can reach the same state of right vision?"

"There is," replied Sariputta and continued his discourse.

Although enemies such as hatred and craving Have neither any arms nor legs, And are neither courageous nor wise, How have I. been used like a slave by them?

Bodhisattvacaryavatdra

17th APRIL

9

tanhasamudaya aharasamudayo, tanhanirodha aharanirodho ayameva

ariyo atthangiko maggo aharanirodhagamini-paṭipada

SARIPUTTA continued:

When a noble monk understands that by _which he is nourished, the arising of the need for such nourishment (ahara) , the cessation of that need as well as the means to such cessation, then he has perfect vision and is established in dhamma.

There are four kinds of nourishment: (i) food which is consumed by the body, (2) sense-experience, (3) thought or mental activity and (4) conceptual or notional knowledge or understanding. Craving gives rise to the need for such nourishment. The cessation of craving is the cessation of the need for such nourishment. The noble eightfold path is itself the means to such cessation of craving.

When a noble monk sees all this as the truth, he has perfect vision and he is established in dhamma. He is freed from attraction and aversion, from the notion of ' I am' , from ignorance and therefore from sorrow.

(The monks applauded this and asked again: "Is there another way in which this perfect vision can be cultivated?")

There may be another way. When the noble student similarly sees the truth concerning sorrow, the arising of sorrow, the cessation of sorrow and the way to end sorrow, he is endowed with right vision and he is established in dhamma.

Birth is sorrow, old age is sorrow, illness is sorrow, death is sorrow. Grief, lamentation, psychosomatic disorders and despair are sorrow. Non-attainment of the desired object and being subjected to the undesired are sorrow. In short, everything related to the five khandha (aggregates or aspects of the personality) is sorrow. It is craving that gives rise to sorrow. Craving leads to repeated 'becoming' . The total absence of craving is the cessation of craving and thus the cessation of sorrow. The noble eightfold path itself is the way to bring about such cessation of craving and sorrow. Thus, the noble student gains right vision and is established in dhamma.

Even so, if the noble student perceives the truth concerning old age and death, he gains right vision. What is old age? When the body is worn out, the senses lose their faculties, the hair turns grey and the teeth fall, people call it old age. When the body falls and disintegrates by the action of time upon its substance, people call it death. What is the cause of old age and death? Birth is the cause. Its cessation is the cessation of old age and death. The noble eightfold path itself is the way by which the cessation of birth (and therefore of death and old age) is brought about. He who knows this is freed from attraction and aversion. He is endowed with right vision, freed from ignorance and is established in dhamma.

18th APRIL

cha-y-ime avuso tanhakaya: rupatanha saddtanha gandhatanha rasatanha photthabbatanha dhammatanha. vedanasamudaya tanhasamudayo, vedananirodha tanhanirodho, ayam eva ariyo aṭṭangiko maggo taṇhanirodhagamini paṭipada

SARIPUTTA continued to deal with yet other methods:

When a noble disciple or monk understands birth, its cause and its termination and the means for such termination, he gains a vision of the truth and is established in dhamma. What is birth? The coming into being of diverse substances, the arising of the self-limiting adjuncts or factors and the attainment of their respective receptacles, is birth. 'Becoming' is the cause of birth. The cessation of becoming terminates birth. The noble eightfold path itself is the means for such termination.

When a noble disciple or monk understands 'becoming' and how it arises, its cessation and how it ceases to arise, he gains the perfect vision. Such becoming (change from one state to another) is related to desire, it is also related to substantiality (with form) and to insubstantial-ity (without form). Change from one state to another is dependent upon the effort to seek and to comprehend. When such effort is abandoned, the course of becoming is terminated. The noble eightfold path itself is the means for such termination.

When a noble disciple or monk understands the dynamics of seeking and of reaching for a state other than 'what-is' , he gains a perfect vision, rises beyond attachment and aversion and is established in dhamma. What is seeking-and-grasping? There is seeking for the fulfilment of one's desire, there is seeking for a view (a psychological or psychic vision), there is seeking for a certain behaviour and there is seeking and dis-covery of a 'self' . Surely, such seeking arises from desire or craving. When the craving ends, the seeking-and-grasping also ends. The noble eightfold path itself puts an end to the craving.

When a noble disciple or monk understands craving, its cause, its eradication and the means to its eradication, he gains a perfect vision. There are six types of craving:

craving for objects (form), craving for sound, craving for smell, craving for taste, craving for touch and craving for dhamma. The (awareness of) experience is the cause of craving. When experience ceases craving ceases, too. The noble eightfold path itself is the means for the ending of craving. (Dhamma here means 'phenomena' or 'characteristics' or 'ideas' .)

May I be an island for those who seek one

And a lamp for those desiring light,

May I be a bed for all who wish to rest

And a slave for all who want a slave.

Bodhisattvacaryavatara

19th APRIL

vedana sanna cetana phasso manasikaro, idam vuccat' avuso namam; cattari ca mahabhutani catunnan-ca mahabhutanam upadaya rupam .... vinnanasamudaya namarupasamudayo vinnananirodha namarupanirodho

SARIPUTTA continued:

When a noble disciple or monk understands the nature of experience, its cause and its ending, as well as the means to the ending of experience, he gains a perfect vision, is freed from attraction and aversion and is established in dhamma. What is the nature of experience? It is sixfold: visual, auditory, olfactory, gustatory, tactile and mental or psychological. Such experience is caused by contact of the senses with their objects. The ending of such contact leads to the ending of the experience. The noble eightfold path itself is the means for the ending of such contact.

Again, when a noble disciple or monk understands the nature of contact, its origin and its end and the means to its end, he gains a perfect vision and is established in dhamma. What is the nature of contact? It is the contact of the eyes, the ears, the nose, the sense of taste, the sense of touch and the mind with their respective objects. What is its origin or cause? The existence of the sense-objects is its cause. When the sense-objects cease to exist as such, contact with them also ceases. The noble eightfold path itself is the means for the cessation of objects as objects.

Again, when a noble disciple or monk understands the nature of the sense-objects, their origin, their end and the means to such an end, he gains a perfect vision and is established in dhamma. There are six types of sense-objects: visual, auditory, olfactory, gustatory, tactile and psychological states. What is their origin? Name and form. If name-and —form come to an end, they end, too. The noble eightfold path itself puts an end to name-and-form.

Again, when a noble disciple or monk understands the truth concern-ing name-and-form, their origin and their end, he gains a perfect vision and is established in dhamma. What is 'name' (psychological perception)? Experience, knowing, conceptualisation, psychological attachment and thinking - these constitute 'name' . The four great elements (earth, water, fire and air) and all things composed of them are ' form' . It is the movement in consciousness that gives rise to name-and-form. When such awareness of name-and-form ceases, name-and-form cease too. The noble eightfold path itself is the means to the abandonment of the awareness or the movement in consciousness, which causes the non-arising of name-and-form.

There the sphere of the speakable ceases, the activities of the mind come to an end; the unborn, the undying dharma is of the nature of nirvana.
The sphere of the speakable is the domain of the determinate: the sphere where words do not reach is the highest dharma. The
Maha-Prajnaparamita-Sastra

20th APRIL

tayo 'me avuso sankhara: kayasankharo vacisankharo cittasankharo. avijjasamudaya sankharasamudayo avijjanirodha sankharanirodho
SARIPUTTA continued:

When a noble disciple or monk understands the nature of awareness, its arising, its ending and the means for its ending, he gains the perfect vision and is established in dhamma. There are six divisions or categories of such awareness - visual awareness, auditory awareness, olfactory awareness, gustatory awareness, physical awareness and psychological awareness. What is the cause for the arising of such awareness? The latent tendencies (sarikhara) or impressions of past experiences and their expressions are the cause. When they cease, the sixfold awareness ceases too. The noble eightfold path itself is the means to the ending of the sankhara or tendencies and therefore of awareness.

Again, when a noble disciple or monk understands the nature of the latent tendencies (sankhara) , the formation of such tendencies, the ending of such formation and the means to the ending of the formation of such tendencies, he gains the perfect vision and is established in dhamma. These tendencies are of three classes or categories: physical or physiologi-cal tendencies, verbal tendencies and psychological tendencies or pre-dispositions. These tendencies are formed on account of ignorance or nescience (avijja) and when nescience is eradicated the formation of the impressions is arrested. The noble eightfold path itself is the means to the ending of ignorance and therefore the ending of the formation of impressions which otherwise become physical, verbal and psychological predispositions.

Again, when a noble disciple or monk understands the nature of ignorance or nescience, its arising, its cessation and the way to end it, he gains the perfect vision and is established in dhamma. What is ignorance? It is the ignorance of the truth concerning sorrow, its arising, its ending and the means to its ending. Such ignorance -exists with blind and externalised flow or movement of consciousness (asava); and they cease together. The noble eightfold path itself is the means to cessation of the two.

When a noble disciple or monk understands the truth concerning such blind and externalised movement of consciousness (asava) , its cause, its cessation and the means to its cessation, he gains the perfect vision and is established in dhamma. The following are asava: movement towards (craving for) sense-pleasure, movement towards ' becoming ' (continued existence as an independent entity) and thus movement towards ignorance. This ignorance itself is the cause and the concomitant factor of the blind movement in consciousness (or craving) . They cease together. Their cessation is brought about by the noble eightfold path. When these move-ments (cravings) are thus understood, the monk is freed from attachment and aversion, from the notion of ' I am' and from ignorance. He has a perfect vision. He is established in the true dhamma.

The monks who heard this discourse were delighted

21st APRIL

manapam vo gahapatayo sattharam alabhantehi ayam apannako dhammo

samadaya vattitabbo. apannako hi gahapatayo dhammo samatto

samadinno so vo bhavissati digharattam hitaya sukhaya

Thus have I heard:

The Lord was touring the country of the Kosala and arrived at the village known as Sala. The brahmana of that village had heard glowing praises of the Lord and therefore approached him respectfully. When they had been seated the Lord asked them: "Do you have a teacher in whom you have perfect faith?" The brahmana replied in the negative.

The LORD continued:

Then it is good for you to go to a teacher, listen to the true dhamma and to practise it. For that will be conducive to your welfare.

There are brahmana and recluses who hold different and opposing views in regard to the following: (1) some say that there is no cause and effect relationship in anything - gifts, sacrifices, good or evil actions - that there is no world other than this, that there

is no father or mother relationship and that there are no recluses or brahmana who have by right conduct attained transcendental knowledge. (2) Some say that there is no harm in violent actions or in instigating others to violent behaviour and that there is no merit in charity, self-restraint and truthfulness. (3) Some say that people's hearts and minds are defiled without any cause or reason and that human effort or endeavour to purify them is useless, that all beings are guided by fate or chance and all are powerless to do anything at all. (4) Some say that there is nothing non-material or of subtle spirit, and (5) some say that there is no cessation of sorrow or cycle of becoming. These are all wrong views. Some other brahmana and recluses hold different and opposing views; and theirs are right views.

Why do people hold wrong views? Because they do not see the peril in what is wrong. Therefore they have abandoned right speech, right thought and right behaviour and have resorted to wrong speech, wrong thought and wrong action. Holding on to their false views, they mock at the ariya, exalt themselves and belittle others. But an intelligent person reflects thus: "Such wrong views earn only the condemnation of intelligent people here and life in hell hereafter. They have misunderstood dhamma and have taken a wrong stand. On the other hand, they who hold the right views in all this are admired by the intelligent people and they go to heaven after leaving this world. They cultivate good morality. They have understood dhamma rightly and have taken a correct stand."

He who holds the view that there is the non-material formless spirit does not engage himself in acts of violence or strife and does not indulge in falsehood, quarrel or disputation; he lives in disregard of the gross appearance and hence is unattached. Even so, they who believe that there is no cessation of sorrow or cycle of becoming are in bondage, constantly grasping and being attached to the objects. They who believe that there is such cessation of sorrow are unattached and are not fettered.

There are the following four kinds of beings here: they who torment themselves, they who torment others, they who torment both and they who torment neither. The last-mentioned respond to the teachings of the tathagata and reach the bliss of the self, becoming Brahma.

22nd APRIL

tayidam samkhatam olarikam, atthi kho pana samkharanam nirodho

atth' etan ti iti viditva tassa nissaranadassavi tathagato tad upativatto

Thus have I heard:

The Lord was staying in the Jeta grove. One day he addressed the monks.

The LORD said:

There are recluses and brahmaṇa who speculate concerning the future and say that after dying, the self (1) perceives or is aware, (2) does not perceive, (3) is neither aware neither aware nor is unaware. Some envisage the destruction of the essential being. Others envisage nibbana here and now. Some declare that the self exists after dying here; others declare the destruction of the essential being.

They who speculate that the self, after dying, perceives or has awareness, consider that it has a form or does not have a form, that it perceives unity or diversity and so on. They who speculate that the self does not perceive, consider that perception is evil and that non-perception alone is the truth. They who declare that there is neither perception nor non-perception similarly hold that perception is ill and that neither perception nor non-perception is the truth. However, since the hope of attaining to this plane is based on activities of sight or hearing and by experiences, it defeats its own purpose. That which is beyond construction of activities and experiences cannot be attained by such construction. Even so, they who declare that there is total destruction of the essential being, do so because they are afraid of their own body and hence they invent a way to get round it or avoid dealing with it.

The tathagata knows that whatever is thus constructed is gross-material and that the construction can be arrested. By stopping the construction, the tathagata escapes from it and goes beyond.

Even so some brahmana and recluses speculate concerning the past. They also speculate concerning the self and the world, saying that they are eternal or not eternal and so forth. But without faith, inclination, tradition, consideration of reasons, reflection on and approval of some view, knowledge does not become pure. When knowledge has not become pure, the little knowledge that these brahmana and recluses possess becomes an obsession.

Some brahmana and recluses abandon speculation concerning the future and the past and enter into the first, the second and the third meditations. However, they grasp the rapture or the happiness that arises then and consider that the truth. This again is a construction and as such is gross-material. Some others abandon speculation concerning the future and the past and go beyond the rapture of aloofness, beyond spirit- ual happiness and beyond feeling that is neither painful nor pleasant. They know: "I am tranquil; I am free from all attachment." But this too is attachment; for it is a construction which is gross-material.

But here is the path to peace which was revealed by the tathagata; having known the arising, the setting, the satisfaction and the peril of the six fields of sensory experiences and the escape from them, there is freedom without grasping.

23rd APRIL

atthi kammam abhabbam abhabbabhasam; atthi kammam abhabbam Bhabhabhasam; atthi kammam bhabban c' eva bhabbabhasan ca; atthi kammam bhabbam abhabbabhasan ti Thus have I heard: The Lord was staying near Rajagaha in the bamboo grove. The wanderer Potali's son,
one day approached the venerable Samiddhi and asked a question concerning action: "I have myself heard from the good Gotama that physical and verbal action are foolish and that only mental action is truth. When one has intentionally done a deed by body, speech and mind, what does one experience?" Samiddhi protested that the Lord would not have taught that physical and verbal action are foolish and that only mental action is truth, and replied: "When one has intentionally done a deed by body, speech and mind, one experiences sorrow." Samiddhi reported the matter to Ananda and together they went to the Lord and placed the matter before him. As he did not approve of Samiddhi's answer, the LORD said: I do not even recognise the wanderer Potali's son's premise. To his question, the
proper answer would have been: "If one does a deed with the body, speech or mind with the intention of experiencing pleasure or pain or both, one experiences pleasure or pain or both. But I shall explain the whole thing. Please listen.

There are some individuals here who are violent, who steal, who are immoral and who are untruthful and wicked in speech and they hold a false view: on dying here they go to a bad destiny. There are some others who are violent and so on, but dying here they go to the heaven world. There are some individuals who refrain from violence and so on and who hold the right view: on dying here they go to the heaven world. There are some others who refrain from violence and so on and who hold the right view: on dying here they go to a bad destiny.

Hence, if someone were to say that everyone who is violent and so on and who holds a wrong view, goes to hell, and that this view alone is right and all else is false, I would not allow it. If someone were to say that everyone who is not violent and so on and holds the right view goes to the heaven world, and that this view alone is right and all else is false, I would not allow it. But if one were to say: "The individual who was violent and so on has reached a bad destiny on dying here," I would allow that. If one were to say: "The individual who was not violent and so on has reached the heaven world on dying here," I would allow that. But if someone were to say that his knowledge alone is correct and all else is wrong and _obstinately stuck to his point of view, I would not allow it, for the tathagata's knowledge of the great analysis of kamma is otherwise.

There are individuals who were violent and so on who have arisen in the heaven world on dying here, because they had done some good deeds earlier or later and on dying they adopted and held firmly to the right view. Others who were not violent and so on, have had a bad destiny because they had done some evil deeds earlier or later and on dying adopted and held firmly to the wrong view.

Thus, Ananda, there is action which is inoperative and appears to be inoperative, too; there is action which is inoperative though apparently operative; there is action which is operative though appearing to be inoperative; and there is action is action which appears to be operative and is operative. (Operative (Operative - which has to bear fruit, bound to happen).

24th APRIL

45

idam vuccati bhikkhave dhammasamadanam paccuppannasukhan c' eva ayatin ca sukhavipakam

Thus have I heard:

The Lord was staying in the Jeta grove. One day he addressed the monks.

The LORD said:

O monks, there are four ways in which dhamma (religion) can be practised. (1) It can generate pleasure immediately but lead to great suffering in the future. (2) It can entail suffering now and suffering later. (3) It can be painful now but lead to happiness in the future. (4) It can be practised in a way which is joyous now and leads to greater joy in the future.

The first is the path of the indulgent who ridicule the views of the recluses and who declare that there is no fault in the pursuit of sense- pleasures. They enjoy themselves. They associate happiness with the enjoyment of such pleasures. When they leave their bodies, they go to hell and are reborn in misery. There they say: "Because we enjoyed ourselves and indulged in sense-pleasures we are in misery.

The second is the path of the ascetic. He wanders about naked and he subjects himself to all sorts of suffering by undertaking painful practices. However, after leaving this body, he too goes to hell and is reborn in misery.

The third is the path of one who is full of attachment and who suffers on account of such attachment, also of one who is full of hate and suffers its consequences. It is also the path of one who is deluded and suffers its consequences. Unable to bear this suffering, he resorts to brahmacariya and becomes utterly purified. On leaving this body, he is reborn in a happy state.

The fourth is the path of that person who is not attached, who is not swayed by hate or delusion and therefore who is not suffering and unhappy here. He is full of wisdom and therefore he renounces cravings and evil states of the mind. He enters into the first meditation and then goes on to the second, the third and the fourth meditation. He is established in equanimity and mindfulness. On leaving this body, he goes to the heaven world and is reborn in happiness. This is the path that is full of joy here and which leads to great joy hereafter.

To him who understands the meaning in the teaching of the buddha and grasps the truth of derived name, he has taught that there is 'I'; but to one who does not understand the meaning in the teachings of the buddha and does not grasp the truth of the derived name, he has taught, there is no 'I'.
The Maha-Prajnaparamita-Sastra

25th APRIL

46

yam idam dhammasamadanam paccuppannasukhan c' eva ayatin

ca sukhavipakam

Thus have I heard:

The Lord was staying in the Jeta grove and one day he spoke to the monks as follows.

The LORD said:

All people wish that they could be happy and that all unhappiness would drop away from their lives. Yet, they experience more and more unhappiness and their happiness diminishes. Why is this so? I shall tell you. Listen.

One who is ignorant, who has not enjoyed the company of the noble ones and who has not been instructed by them, does not know what to do and what not to do, what to pursue and what to abandon. Because of this, his unhappiness increases and happiness diminishes. This is because he is ignorant. On the other hand, one who has been instructed by the noble ones and who is skilled in the dhamma of the noble ones, knows what to do and what not to do, what to pursue and what to abandon. Because of this he does what should be done and refrains from doing what should not be done; he pursues the right goals and resorts to the right company. Therefore his happiness increases and unhappiness diminishes. This is because he is intelligent.

There are four modes of living. One is full of suffering here and in the hereafter. The next is full of happiness now but leads to great suffering in the future. in the future. The third is full of suffering now but leads to happiness in the future. And the fourth is full of happiness now and leads to happiness in the future, too. He who knows all

these, knows how to increase his happiness and decrease his sorrow. He who does not know all these finds his unhappiness increases and happiness decreases.

What are the four modes of living? In the case of the first type, the man is violent, sensual, greedy and full of ill-will; he hurts, lies, covets and speaks harshly, though all this makes him suffer here and now. On leaving this body, he goes to hell and is reborn to a miserable life.

In the second case, the man harms others, indulges in sense- pleasures, tells lies, covets and speaks harshly in order to gain happi- ness. He enjoys such evil. But on leaving this body he goes to hell and is reborn to a miserable life.

In the third case, the man abstains from harming others, from sensuousness, from falsehood and greed, but all this is unpleasant to him and he does not enjoy such a life. But on leaving this body, he goes to heaven and is reborn to great happiness.

In the fourth case, the man is happy to abstain from harming others, from sensuousness, falsehood and greed. Because of such abstention he experiences great happiness and pleasure. He is happy to be of the right view; and being of the right view makes him more happy. On leaving this body he goes to heaven and to a happy existence.

The first is like one eating poisonous food which is bitter and leads to bitter results. The second is like one drinking poison which has a pleasant appearance but which leads to bitter results. The third is like one drinking bitter medicine which heals him. The last is like a drink made of milk, honey, oil and sugar, which tastes good now and leads to good health. It is like the clear sky, free from darkness and shining. Such an understanding and practice of dhamma gives rise to happiness here and hereafter; it shines brilliantly.

MAJJHIMA NIKAYA

26th APRIL

piyajatika hi, gahapati, sokaparidevadukkhadomanassupayasa piyappabhavika ti

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. At that time the dearly beloved only son of a householder had died. The man was inconsolable with grief. He approached the Lord and submitted: "Since I lost my only child I have desire neither for work nor for food." "That is so," replied the Lord. "Such affection gives rise to grief, lamentation, sorrow, mental disturbance and despair." The man was unconvinced for he had heard that happiness and delight are born of affection.

The man then approached some gamblers and narrated what had happened. The gamblers were entirely in agreement with his view. The whole story reached the ears of the king who questioned his queen: "It is rumoured that the recluse Gotama says that only sorrow is born of affection." The queen responded: "If the Lord has said so, it is the truth." The king was displeased! "You say so merely because you think the recluse Gotama, your teacher, said so."

The queen commissioned a brahmana to go to the Lord and find out if the Lord had indeed spoken those words. The brahmana went to the Lord and narrated all that had happened. The Lord said: "That is so, brahmana." And he also gave a few examples to illustrate the truth. "Once here in this city a woman' s mother passed away and her mind became unhinged and unbalanced. Similarly, others in this very city have lost their fathers, brothers and other relatives and become stricken with grief . Again, in this very city a young woman lived with her husband. The woman' s parents and relations had planned to take he r away from him and get her married to someone else. Hearing this, the woman went to her husband and expressed her utter dislike of the other man. The husband thereupon killed her and himself in the hope of being together with her in the next life. Thus, sorrow is born of affection."

The brahmana returned to the queen and narrated to her all that had happened. The queen in turn approached the king and submitted: "Surely, you love your daughter, Lord? And if something were to happen to her, you would surely grieve. Even so, the commander of the army is dear to you and the peoples of your kingdom are dear to you and if something were to happen to them you would surely grieve. It was with reference to this that the Lord, the fully enlightened one, declared that grief is born of affection."

Having heard this, the king bowed to the Lord and worshipped him.

Every specific thing has its specific character. When the character is present one understands that the thing is present. For example, earth is hard, water is moist.... But akaga cannot be taken to have any such specific character. Therefore akaga itself cannot be.

The Maha-Prajfidparamita-astra

27th APRIL

1

tasmatiha bhikkave tathagato sabbaso tanhanam khaya viraga nirodha caga patinissagga anuttaram sammasambodhim abhisambuddho ti vadamiti

Thus have I heard:

Lord Buddha was seated at the foot of the great tree. To the monks who had assembled in front of him, the LORD said:

I shall speak to you of the truth concerning the fundamentals of all things. Listen carefully and assimilate it well.

In the case of one who has not heard the truth, who has no know-ledge of the noble truth (ariyadhamma) and who has not been initiated into it, who has not come into contact with holy men and who is therefore ignorant of their teaching, he takes the earth (matter) to be real. He thinks of it as matter and his thoughts are conditioned by materiality. He thinks: "This earth is mine" and rejoices in it. What is the cause of this? I declare that the cause is ignorance. One who has not rightly understood the truth concerning the fundamental nature of all things, similarly takes water to be real water, fire to be fire, air as air, living beings as living beings, gods as gods, the creator as creator, the celestials (abhass ara) as celestials, the demi-gods (subhakinna) as demi-gods, space-beings as space-beings, psychic entities as psychic entities, beings of supportless consciousness as such and others who are endowed with neither being nor non-being as such, too. Such beliefs and concepts arise in the mind of the ignorant one on account of the absence of right know-ledge or understanding. He is conditioned by this ignorance. He rejoices in such notions which are born of ignorance. He believes what he sees, what he hears, what he senses, what he thinks that he knows, and such belief colours his understanding. Similarly, he has fixed ideas concerning unity, diversity, all other things and even nibbana. He believes that all these are related to him and 'belong' to him. He derives happiness from such beliefs because he thinks they are true. He does not know. He is ignorant.

O monks, one who is intent on learning the truth and who seeks his true welfare, he too thinks of matter as matter and so on, but he should not allow himself to be conditioned by such beliefs. Why? Because he wishes to know the truth. Then there is the one who has got rid of his asava, who has laid his burden aside, whose bondage to the becoming has been destroyed and who is freed from ignorance; he too knows matter as matter, and so on, but does not allow such knowledge to condition his mind and vision and does not regard anything as 'This is mine' . Why? He knows and has clear understanding. His mental colouring has come to an end and there is uncolouredness or dispassion. His defects, short-comings and impurities have come to an end. His delusion has come to an end. Even the tathagata considers matter as matter and so on, but is not deluded by it. Why? Because of perfect knowledge. Therefore, he does not relate himself to matter, or consider it ' mine' or rejoice in it. He knows that such rejoicing is the root of sorrow, birth, old age and death. Therefore, 0 monks, I say that the tathagata is free of all cravings, is full of dispassion, self-control, renunciation and immediate and perfect enlightenment.

28th APRIL

147

tasmim pi nibbindati, nibbindam virajjati, viraga vimuccati, vimuttasmim vimuttam iti nnanam hoti: khiṇa jati, vusitam brahmacariyam katam karaniyam, naparam itthattayati pajanatiti

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day after his solitary meditation, it occurred to him: "Rahula is mature concerning things that bring_ freedom. Perhaps I could train Rahula in the destruction of the asava." He then went for alms-gathering. On returning and after his meal, he said to Rahula: "Take a piece of cloth to sit on and come; let us go to the blind men's grove." They both went there.

The LORD asked him: "What do you think, Rahula? The eye, forms, visual consciousness and visual experiences (and similarly the ear and so on, and mind and mental consciousness) - are these permanent or impermanent?"

Rahula answered: "Impermanent, revered sir."

The LORD: "Does what is impermanent bring about happiness or sorrow?"

Rahula: "Sorrow, revered sir."

The LORD: "Is it then right to regard these as: 'This is mine, this am I'?"

Rahula: "No, revered sir."

In the same way the Lord asked him about feeling, perception, habitual tendencies and consciousness arising out of the experiences related to the eye and so on. Rahula answered in a similar fashion.

The LORD then said: "Seeing this truth, Rahula, the instructed disciple turns away from the eye, from form, from visual consciousness, from visual experience and its consequences (feeling, perception, habitual tendencies and conditioning). Even so he turns away from the other senses and so on and all that is related to them. When he thus turns away, he is dispassionate. He is freed by dispassion. Freed, he knows that he is freed. He realises: 'Birth has been brought to an end. Brahmacariyam has been brought to its fulfilment. What has to be done has been done. There is no more becoming such or so."'

Even while this was being said by the Lord, the venerable Rahula's mind had been freed from the asava; it was freed from all dependency and attachment.

From giving there arises wealth, from ethics happiness,

From patience a good appearance, from (effort in) virtue

Brilliance, from concentration peace, from wisdom

Liberation, from compassion all aims are achieved. The

Maha-Prajnaparamita-Sastra

29th APRIL 35 rupam bhikkhave aniccam, vedana anicca, sanna anicca sankhara anicca,

vinnanam
aniccam; rupam bhikkhave anatta, vedana anatta, sanna anatta, sankhara anatta
vinnanam anattam sabbe sankhara anicca, sabbe dhamma anatta ti Thus have I heard:

Lord Buddha was staying near Vesali. An arrogant Jain named Saccaka questioned the venerable Assaji concerning the Lord's teaching. Assail replied: "The Lord teaches: form (matter) is impermanent, feeling (experience) is impermanent, perception impermanent,
consciousness (objective know-ledge) is impermanent. Form, feeling, perception, conditioning and consciousness are devoid of self. All that is conditioned and limited (awareness) is impermanent; psychological conditioning is impermanent; all phenomena are devoid of self." In order to challenze and dispute the Lord, Saccaka went to him with a big group of Licchavi.

Saccaka argued: "All plants and vegetables depend upon the earth for their growth. Similarly, it is because the self is material and has feeling, awareness and so on, that the person earns merit and demerit. Hence, I say that material shape and all the rest of it is my self." The Lord asked him: "Do you have the power then to alter the shape so that it is so and not so?" Saccaka had to say: "No".

The Lord asked: "Are material shape and so on permanent?" "No". "Is it wise to consider that which is impermanent as, 'This is mine' or 'This is my self'?" "No". "Does impermanence give rise to happiness or sorrow?" "Sorrow." "If one clings to that which is impermanent consider-ing it to be the self, can he ever come to the end of his sorrow?" "No." Saccaka remained silent with his head hung in shame.

Saccaka regained his composure and addressed the Lord again: "I am sorry for the idle boasting and the idle talk that I indulged in. To what extent do your disciples follow your instructions and reach the state of conviction which is beyond all doubt, without relying on the teacher's instructions?"

The Lord answered: "My disciple regards all forms of matter - past, present and future, subjective and objective - as they really are and he knows: ' This is not mine; this is not my self' . Similarly with regard to all feeling, perception, psychological conditioning and

consciousness. To this extent he abides in the teaching beyond all doubt, firmly established in his own conviction."

Saccaka asked again: "To what extent has such a monk reached his own goal, freed from the fetters of becoming and endowed with perfect knowledge?" The Lord answered: "Having directly seen and realised in regard to all material forms and so on, that 'This is not mine; this is not self' , the monk is freed from all attachment. Even so in the case of feeling, perception, psychological conditioning and consciousness. To none of these is he attached. Thus does the monk become a perfected one, with all his cravings destroyed and endowed with perfect knowledge. He has a vision beyond which there is naught else, he has reached the goal beyond which there is naught else and he has gained total and complete freedom. It is such a monk that honours the tathagata knowing 'The Lord is enlightened and teaches the dhamma for our enlightenment. The Lord is self-controlled and teaches self-control. The Lord has reached the other shore; and he teaches dhamma so that we may also attain it.'"

30th APRIL

28

evam - eva kho avuso ye keci kusala dhamma sabbe te

catusu ariyasaccesu sangaham gacchanti.

Thus have I heard:

Once when the Lord was staying in the Jeta grove, the venerable SARIPUTTA said to the assembled monks:

Honourable friends! On account of its large size, the foot of the elephant is able to encompass the foot of all other creatures. Even so, all the other noble doctrines of the world are encompassed in the four noble truths: the truth concerning sorrow, the truth concerning the arising of sorrow, the truth concerning the cessation of sorrow and the truth concerning the way to such cessation. What is sorrow? Birth, old age, death, grief, suffering, despair and frustration are sorrow. The fivefold craving is sorrow. What is the fivefold craving? Craving (and the consequent contact or grasping) for forms (objects) , craving for experience, craving for perception, craving arising from habitual tendencies and craving arising from mental activity or knowledge.

What are forms or objects? They that are composed of the four elements - earth, water, fire and air. These elements can be said to be twofold, internal and external. Internally, the earth-element is whatever is hard and solid in the body - all the internal organs. With the inner intuitive vision, this is seen as: "I am not this earth-element; this is not mine." Thus does one cleanse the mind of the earth-element. Then, he is not affected when he is insulted and his body injured by sticks or weapons. He reflects:

"It is the nature of the body to be affected by these blows and injuries. But the Lord has declared that he is not a disciple who harbours enmity in his heart when someone tears him limb from limb." Such contemplation will rouse invincible energy. Even if he does not immediately remain unmoved, this very reflection leads to utter tranquillity and equanimity; his achievement is great. Even so, the wise monk intuitively sees and realises this concerning the other elements. "This is not mine; I am not this." The internal water-element constitutes all the fluids in the body. The internal fire-element constitutes the gastric fire as also the body-heat and vitality. The internal air-element constitutes all internal motion, movement of wind in the different parts and limbs of the body. The space which is enclosed by walls and roof is called a house; the space which is enclosed by physical organs is known as the body.

If the inner vision is steady and undistracted ('undivided'), then the eye does not seek and hold the object of sight and the notion of that object does not arise in consciousness. But when there is contact between the sight and the object, there is grasping of form. Similarly, there is grasping or experiencing of feeling, perception and awareness (as mental activity). The monk, observing this, is reminded of the words of the Lord: "Whoever knows the dependent origination knows dhamma." That itself is a great achievement. If, similarly, the other senses and the mind remain steady and undistracted, then there is no contact with the external object and the respective notion of that object does not arise in consciousness.

When the five forms of grasping (form, experience, perception, habitual tendencies and objective knowledge) are characterised by craving, they are the source of sorrow. When this craving ceases and when the grasping is characterised by control, there is cessation of sorrow.

1st MAY

yam kho, bhikkhu, rupam paṭicca uppajjati sukham somanassam, ayam

rupe assado. yam rupam aniccam dukkham vipariṇamadhammam, ayam

rupe adinavo. yo rupe chandaragavinayo chandaragapahanam, idam

rupe nissaranam

Thus have I heard:

The Lord was staying near Savatthi in the palace of Migara's mother. It was the full moon day and a large assembly of monks surrounded him. One of the monks humbly saluted the Lord and asked the following questions: "What is the root of the five groups of grasping (of form, feel-ing, perception, habitual tendencies and consciousness)?"

The LORD replied:

Desire is the root, O monk. The five groups of grasping do not comprise the whole of grasping; but there is no grasping without them. There may be diversity in their nature. For instance, one may thus wish: "May the form, (feeling, perception and so on) be such and such in the future"; and this gives rise to diversity. It is possible to define material shape (feeling and perception and so on) because of the four great elementals, the sensory impingement and also name and form. These are their cause.

"How does the wrong view that 'This is my own body' , arise?"

An uninstructed person, unskilled in the dhamma of the pure ones and uninstructed by them, regards material form as the self, or the self as having a material form (feeling, perception and so on). This is the wrong view. But a person who is skilled in the dhamma of the pure ones and who has been instructed by them does not regard this as so. In his case such a wrong view does not arise. Whatever happiness arises is given rise to by the material shape (feeling, perception and so on) and there is satisfaction (dependent on them) ; their impermanence, their nature as the source of sorrow and as ever-changing, constitute the danger in them; control of attachment to and desire for them is freedom from them.

"Knowing what, is a man freed from the false notion : 'I am the doer' in regard to the actions of the body and its relationship with what is external to it?"

He contemplates material shape, past, present and future, internal or external, gross or subtle, far and near and by means of perfect wisdom, realises 'this is not mine; this is not my self' . Even so with regard to the feelings, perception and so on. Knowing thus, the notion ' I am the doer' does not arise in him.

(At this stage, the thought arose in a monk: "If such is the case, then who is afflicted by what is done by the not-self?" The Lord intuitively understanding this unexpressed thought, sternly cautioned:)

Is not material shape impermanent and therefore painful? Are not perceptions, feelings and so on also impermanent and therefore painful? Hence, the well-instructed disciple turns away from them, is detached from them and is freed. In such freedom there is knowledge. Birth is destroyed and what has to be done has been done.

2nd MAY

24

pannatte va agganne apannatte va agganne, yass' atthaya maya dhammo desito so niyyati takkarassa samma dukkha kkhayayati

Thus have I heard:

The Lord was staying at Anupiya. One day he went to meet the wanderer, Bhaggava. Bhaggava received the Lord with great reverence and remarked: "One day the Licchavi Sunakkhatta came to me and said that he was no longer a follower of the Lord. Is it true?" The Lord affirmed that it was so.

The LORD said:

One day he called on me to announce that he was giving me up. I asked him: "Did I ever ask you to become my pupil? Or, did you ever promise to become my disciple?" "No." "Then what is the sense in saying you are giving me up?" He answered: "The Lord does not perform super-human wonders. Nor does the Lord reveal the origin of everything." asked him: "Did I ever promise to do all that? Or, did you lay them down as conditions for becoming my disciple?" "No." "Whether the origin of things is known or not, dhamma is taught by me for the destruction of sorrow. You have often praised me, dhamma and the order, while speaking to the people of Vajji. Now you say you are giving me up. They will only think that you are unable to live the holy life under me. Do you see what a foolish thing it is that you are doing?" He departed.

One day I was staying in Uttaraka. A naked ascetic, Korakhattiya, was living there. He was behaving like a dog, eating like a dog and so on. Sunakkhatta was impressed by him. I said to Sunakkhatta: "I know you are an admirer of Korakhattiya. I tell you that he will die of epilepsy in seven days and go to the demon-world. You might even now go and ask him if he knows his destiny." Sunakkhatta did not believe; yet he warned Kora to be extremely careful in eating and so on. But on the seventh day Kora died. Sunakkhatta went to him and shouted: "Do you know where you are?" Kora' s body got up for a moment and said: "I am in the world of the demons," and immediately fell down.

On another occasion I was staying at Vesali. A naked ascetic, Kandaramasukha, was also living there. He had taken many vows - to live as a naked ascetic, as a celibate, eating only flesh and drinking only spirit and so on. Sunakkhatta went to him and asked him a question which he could not answer; this made him (Sunakkhatta) angry. Later when Sunakkhatta came to me, I said to him: "Did you not go to that naked ascetic and ask him a question which he could not answer and so you got angry?" He replied: "That is true. But does the Lord begrudge arahantship to others?" I said to him: "Of course not. That is your own vicious thought. Get rid of it. But I tell you that this naked ascetic will clothe himself, marry, become vegetarian and will die in shame." That is exactly what happened.

On another occasion again I was in Vesali. Another naked ascetic, Patika's son, was also staying there. He had once issued a challenge in a public assembly: "Both Gotama and I have insight. But let us see who has greater ability to perform psychic wonders. Let samana Gotama come half way and 1 shall also go half way. Whatever he does. I

shall do better." Sunakkhatta came and narrated all this to me. I replied: "But he is incompetent even to meet me face to face. If he does not take back his words and abandon his opinion, his head will burst when he stands in front of me."

3rd MAY

24

aggannan caham bhaggava pajanami, tan ca pajanami ,

tato ca uttaritaram pajanami

The LORD continued:

After the round of alms-gathering and after I had had my meal, I went to the park. Sunakkhatta went round and announced to everybody that there was going to be a show of wonders in the park. Many wanderers and brahmana assembled there. Patika's son (who was himself staying in another part of the park) heard of all this; he was stricken with fear and he_ ran away to the wanderers' park. The gathering sent a man to fetch Pat ika' s son. When he conveyed the message, Patika's son replied: "I am coming," but he was unable to rise from his seat! A councillor of the Licchavi tried to fetch him, but with the same result. Then Jaliya went to fetch him. He too found that Patika's son was unable even to get up. He teased him: "A lion made its lair in a certain cave. A jackal that used to eat the left-overs of the lion's meal, also decided to stay nearby. One day, he came out of his lair and said to himself: 'I shall roar like a lion thrice, ' but, alas, it was a jackal's roar. Your behaviour is like this." But nothing that he said was able to make any difference. He returned to the assembly and announced that P-a-tika's son was even incapable of getting up from his seat to come and meet me.

I then taught the assembly by means of a religious discourse. I entered into a jhana of fire, rose in space to the height of seven palm trees, projected a flame to the height of another seven palm trees and then resumed my usual state.

Sunakkhatta saw all this and departed.

The ultimate beginning of things I know, Bhaggava, and I know more than that. I have gone to the brahmana who hold that all things were created by Brahma or other beings. They are unable to explain their own beliefs and doctrines. But I have revealed the true import of their doctrines. Some recluses and brahmana hold the view that the creation arose by chance. I have asked them: "But who ordains such chance creation?" They are unable to explain but look up to me for an answer. My answer has been: "There are certain spirits who are unconscious beings (asannasatta). When an idea arises in them, they cease to be unconscious and arise in creation. Perchance, that

being recollects just that event and feels: ' I was not but I came into being out of pure chance.' I do not cause confusion. Hence I resort to peace which can lead to no error.

I have been misquoted, Bhaggava; people say that when there is liberation one feels everything to be repulsive. May I say that one who attains deliverance is aware, and says: "It is lovely".

At birth one is born alone

And at death too one shall die alone;

As this pain cannot be shared by others,

What use are obstacle-making friends?

Bodhisattvacaryavatara

4th MAY

63

etam hi malunkyaputta atthasamhitam, etam adibrahmacariyikam, etam nibbidaya viragaya nirodhaya upasamaya abhinnaya sambodhaya nibbanaya samvattati, tasma tam maya byakatam

Thus have I heard:

The Lord was staying near Savatthi. One day, during meditation, the venerable Malunkyaputta became aware of the following train of thought within himself: "The Lord has not commented upon nor explained the following problems - whether the world is eternal or not, whether the jiva (living soul) is the same as the body or not, whether the tathagata (or the self) exists after death or not. That the Lord has not explained any of these questions is not satisfactory. I shall therefore go to the Lord and question him concerning these problems. If he explains these things satisfactorily, then I shall continue to lead this monastic life. If he does not, then I shall revert to the secular life."

The venerable Malurikyaputta approached the Lord, greeted him, sat down at a respectful distance and stated his problem, adding: "And if the Lord knows the truth concerning these, then the Lord should explain it to me. But, if the Lord does not know the truth concerning these, it would be honest for the Lord to say so."

The LORD said: "Did I invite you to lead a life of brahmacariya after promising that I would explain all these things to you? Or, did you stipulate that as the condition for entering the monastic order?"

The venerable Malunkyaputta replied: "No, revered Sir." The LORD continued: "In which case, on what basis do you wish to abandon the
monastic life and revert to secular life? O Malurikyaputta, if a man were to declare, that 'Unless the Lord explains all these to me, I will not undertake the monastic life, ' he might pass away without knowing the truth.

"It is like this, Malurikyaputta: If a man is wounded by an arrow, would he tell the surgeon who comes to pull that arrow out of his body, I will not have this arrow pulled out unless and until I know the identity of the man who shot that arrow, until I know the make of the arrow, the maker of the arrow and the nature of the bow from which it was shot'? If he said so, he might pass away without knowing the answer to all those questions. Even so, if one were to say that he will not lead the life of brahmacariya unless all these problems (concerning the world, etc.) are satisfactorily explained to him, he might pass away before even the tathagata was able to explain these to him.

"Therefore, the monastic life should not depend upon any of these views concerning the world and all the rest of it. Whether the world is eternal or transient, there IS sorrow and I teach the way to overcome sorrow here and now. It should not even depend upon whether the tathagata (or the self) exists after death or not; whatever that may and be, there IS sorrow and I teach the way to overcome that sorrow here now. I have therefore explained what has been explained and have not explained what has not been explained. I have not explained the existence of the world and so on because such explanation is not relevant to the goal of ending sorrow. I have explained the problem concerning sorrow because that is relevant to the goal of ending sorrow, to the attainment of nibbana. "

5th MAY

72

sassato loko ti kho vaccha ditthigatam sadukkham savighatam

saupayasam saparifaham, ... na sambodhaya na nibbanaya samvattati

Thus have I heard:

The Lord was staying near Savatthi. One day, Vacchagotta approached the Lord and asked him several questions:

"Is the revered Gotama of the view that the world is eternal; that the world is not eternal; that the jiva (life) and the body are the same; that the jiva (life)) and the body are different; that the tathagata exists after dying; that the tathagata does not exist after dying; that the tathagata does and does not exist after dying or neither exists nor does not exist?"

The LORD replied to each of these questions: "This is not my view." Vacchagotta asked:

"Why does the good Gotama not deal with these problems? What danger do you see in them?"

The LORD answered: "To think that the world is eternal or otherwise is to cling to an ideology which is bondage and which leads to disputation and _sorrow, not to transcendental knowledge or inner awakening or nibbana . Seeing this danger, I do not deal with such speculative problems.

"But, Vaccha, the tathagata has directly realised the truth concern-ing the nature and the origin of form, experience, perception, _habitual tendencies and consciousness. Hence, I proclaim that the tathagata is freed by the instant abandonment of all imaginations, assumptions and of the vain feeling: ' I am the doer'.

" Vacchagotta asked: "What happens to the monk who is thus freed? Does he continue to exist or does he cease to be?"

The LORD answered: "These considerations are irrelevant, Vaccha."

Vacchagotta said: "But that is puzzling."

The LORD replied: "It should puzzle you, Vaccha. For the dhamma is extremely subtle. Let me ask you: ' If you see a fire burning in front of you, would you know that it is fire?'"

Vacchagotta said: "Of course, yes."

The LORD continued: "What is its cause?"

Vaccha : "Fuel."

The LORD said: "And you would know that if the fire has been put out, it has been put out. However, if I ask you: 'Where has that fire gone, in which direction did it go?' What would be your answer?"

Vacchagotta replied: "That is irrelevant, good Gotama. The fire was kept going with fuel. When the fuel was withdrawn, the fire ceased to burn."

The LORD said: "Even so is the case with the tathasata. The idea of a form (as a reality) has been discarded by the tathagata. Even so the ideas concerning experience, perception, habitual tendencies and consciousness have been discarded by the tathagata. Freed from these, he is deep and immeasurable. Considerations like: is he or is he not?' are irrelevant in his case."

Vacchagotta prayed to be admitted as a lay-disciple.

6th MAY

seyyatha pi ananda ganga nadi pura udakassa....balava puriso.... so sakkuneyya... param gantum....yassa kassaci sakkayanirodhaya dhamme desiyamane cittam pakkhandati pasidati santiṭṭhati vimuccati Thus have I heard: The Lord was staying near Savatthi when he asked the monks who were assembled
near him: "0 monks, do you remember my teaching concern-ing the five fetters that bind one?" The venerable Malunkyaputta replied in the affirmative and said : "I remember that they are : (1) false view in considering the body to be one's own, (2) delusion, (3) blind adherence to rituals, (4) craving for sensual pleasure and (5) aggression. "

The venerable Ananda said to the Lord: "This is the time for the Lord to expand that teaching ."

The LORD said:

Ananda, an uninstructed person who does not listen to the noble ones and who is uninitiated in their teachings, clings to these five fetters and does not comprehend the way out of them. These fetters continue to bind him. On the other hand, a disciple who is properly instructed by the pure ones, proficient in their dhamma and well trained by them, does not live with his mind obsessed by these five fetters. He is not overcome by them, he understands the way to get rid of them and in fact he destroys their very roots.

Of course, without a proper comprehension of the way by which these fetters can be got rid of and without resorting to that way, the fetters remain. On the other hand, if one truly understands the way by which the fetters are got rid of, it is possible for him to get rid of them by adopting those means and by following that way. It demands great strength to cut off these fetters that bind one, even as it demands great strength to cross the river Gang& when it is in flood; only a strong man (crosses it, not a weak man.

What is the way to get rid of these five fetters? A man who is free from all physical impurity, who is not distracted by the pleasures of the senses and who is without attachment enters into the first meditation. He realises that form, experience, perception, habitual tendencies and consciousness are impermanent and sources of sorrow; they are not-self. When his attention is turned away from them, he realises the deathless being. He knows what is real - the abandonment of attachment, the destruction of craving, tranquillising of activities, nibbana. If he is firmly established in that state, he completely destroys all the asava; if he wavers, he gains a better after-life and reaches nibbana there, without having to return to this world. Similarly, he

enters into the second, the third and the fourth meditation and realises the impermanence of form and so on, and either enters into nibbana here and now or gains a better after-life from which there is no return to this world.

This is the way to the destruction of the five fetters.

7th MAY

panca kho ime bharadvaja dhamma diṭṭhe va dhamme dvidha vipaka. katame panca saddha ruci anussavo akaraparivitakko diṭṭhinij- jhanakhan-ti

Thus have I heard:

The Lord was touring the Kosala country. He came to Opasada. All the brahmana of that place went to listen to the Lord. A brahmana named Canki, who enjoyed royal patronage, found out the reason for the brahmana going out and expressed the wish also to go and meet the Lord. His adviser dissuaded him, saying that he was of a pure birth, a teacher and an over-lord. But Canki replied that the Lord had all the excellences and in addition had renounced the world, destroyed all attach-_ ment and taught kamma. He desired no evil for the brahmana. He also regarded the Lord as a guest who should be respected.

When Canki went into the Lord's presence, the Lord was discoursing. A young man, Bharadvaja, interrupted the talk and the Lord tried to restrain him. But Cariki intervened on the young man's behalf and the Lord encouraged the _young man to continue, whereupon the young man asked: "The brahmana who are learned in the scriptures say: 'This alone is true, all else is false' . What do you say to this?"

The LORD replied:

But, Bharadvaja, they are merely transmitting hearsay. They do not say: "I know this to be true". It is like the blind leading the blind. There are five factors that are conducive to maturity. They are: faith, relish (zest), hearing, careful consideration and delight in speculation. However, one may believe in something, taste it and so on, and it may be false. Something other than that may be true. Such faith and so on may preserve a truth, but it is not enough. There is no awakening to truth by such faith.

When a householder approaches a monk and has examined and satisfied himself that there is no greed, aversion and confusion in him, then faith arises when that venerable monk teaches the dhamma. He draws close to the monk, listens to him, remembers the teaching, examines it and assimilates it; then aspiration arises. This is followed by effort, a new set of values and greater striving, and then he sees the truth in himself. He has awakened to the truth. But attainment of truth is different.

Attainment of truth is had by the continual practice of all this in oneself. The following are the aids to this attainment of truth: striving, correct scale of values, self-effort,

aspiration, approval or understanding, examining and testing the teaching, remembering or reflecting upon the dhamma, hearing the dhamma, lending ear to the teaching, drawing close to the teacher, approaching the teacher and faith. All these arise from each other in the reverse order.

Canki was highly delighted and prayed to be accepted as a lay-disciple.

8th MAY

16

yo so bhikkhave bhikkhu satthari kankhati vicikicchati nadhimuccati na sampasidati tassa cittam na namati atappaya anuyogaya sataccaya padhanaya

Thus have I heard:

Lord Buddha was staying in the Jeta grove near Savatthi. One day he addressed the monks.

The LORD said:

O monks, he who has not abandoned the following five psychological stances and cut asunder the following five psychological knots does not grow or attain perfection in the understanding of dhamma.

What are the five psychological stances to be abandoned? (1) Doubt concerning the teacher. If a monk entertains such doubt he remains sceptical, unconvinced and dissatisfied and his mind (heart) lacks zeal and per-sistent application in the understanding of dhamma. Similarly if a monk entertains doubt concerning (2) dhamma, (3) the safigha or the order of monks or (4) the teaching or the training, he too will lack the zeal and the perseverance in the application of the understanding of dhamma. (5) Lastly, if a monk is angry with fellow monks and entertains towards them, he will lack the zeal and the perseverance in the application of the under-standing of dhamma. These five psychological stances should be got rid of.

What are the five psychological knots to be cut asunder? (1) If a monk is not free from craving for and feverish pursuit of pleasure, from infatuation, from thirst for sense-gratification and from craving generally, he lacks zeal and perseverance. (2) If a monk is not free from infatuated clinging to his own body, he lacks zeal and perseverance. (3) If a monk is not free from attraction to forms in general, he lacks zeal and perseverance. (4) If a monk, after having appeased his hunger, is intent only on sleeping on a comfortable bed - in other words, if he is intent only on eating and sleeping - he lacks zeal and perseve-rance. (5) If a monk engages himself in good conduct, austerity or brahmacariya (celibacy or contemplation) with the aim and wish of becoming a celestial or one of the gods in heaven, he lacks zeal and perseverance in the application of the understanding of dhanna.

That monk who has got rid of these ten obstacles to the cultivation of zeal and perseverance in the application of the understanding of dhamma, comes to possess their positive counterparts. The sources of inner spiritual power conducive to the following four aids become available to him: (1) intention, (2) energy, (3) awareness and (4) investigation. Along with these four, he also cultivates intense self-effort, which is the fifth aid.

That monk who is endowed with these fifteen aids, is qualified for spiritual awakening. He is able to break through the impediments to self-knowledge. He is freed from bondage without any doubt or difficulty. The hen which sits on her eggs properly until they are hatched does not need to wish that the chicks may break through the shell! Even so, he who has the above fifteen qualifications breaks through the shell of bondage without any doubt whatsoever.

9th MAY

tassa asarattassa asamyuttassa asammuihassa adinavanupassino

viharato ayatim pancupadanakkhandha apacayam gacchanti; tanha c'

assa ponobhavika nandiragasahagata tatratatrabhinandini sa c' assa pahiyati

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. One day he delivered the following discourse to the assembly of monks.

The LORD said:

O monks, when one is ignorant of the nature of the eye and when one is thus conditioned by the impact of the objects on the eye, one becomes attached to the eye. Similarly, ignorance deludes one with regard to the other senses, including the mind and the mental states. When one is ignorant of forms (and other external fields) as they really are and of the true nature of experience (whether pleasant or unpleasant) , one becomes attached to the form, to the visual consciousness and to that sensory impact (due to the impact on the senses and the resultant conditioning). Such a one is also attached to that sensory experience. While in ignorance, he remains attached and bound, the five groups of clinging are active and his craving, which leads to rebirth, increases. His anxieties and psychological distress also increase and he experiences great sorrow.

On the other hand if one knows the eyes and so on as they really are, material shapes and so on as they really are, the different forms of consciousness as they really are and the sensory impacts as they really are and, if one knows that when an experience arises (whether pleasant or unpleasant) it is conditioned by the sensory impact, then he is not attached to any of these. The five groups of clinging decrease. His craving which

leads to rebirth decreases. His anxieties and psychological distress decrease. He experiences happiness of body and mind.

The view of what really is - that is his right view. Aspiration for what really is - that is his right aspiration. Endeavour for what really is - that is his right endeavour. Mindfulness of what really is - that is his right mindfulness. Concentration on what really is - that is his right concentration. His body, mind and speech are purified. The ariya eightfold path proceeds towards fulfilment with the four mainsprings of mindfulness, the four right efforts, the four bases of inner spiritual power, the five controlling faculties, the five powers and the seven links in awakening. Simultaneously he obtains calm and insight. Whatever can be understood, got rid of, developed and realised through transcendental knowledge, these are understood, got rid of, developed and realised. The five groups of clinging are understood by transcendental knowledge; ignorance and craving are got rid of; calm and insight are developed. Knowledge and freedom are also realised through transcendental knowledge.

10th MAY

18

yatonidanam bhikkhu purisam papancasannasankha samudacaranti,

ettha ce na - tthi abhinanditabbam abhivaditabbam ajjhositabbam

Thus have I heard:

Lord Buddha was staying among the Sakya in Kapilavatthu. A young Sakya, Danclaparii, approached him and questioned him about his teaching. The Lord replied: "In my teaching there is no conflict with anyone belonging to any class of beings in the world. Thus the brahmana who is free from pursuit of pleasure, free from doubts and remorse and free from longing for becoming and for non-becoming, is not obsessed by perceptions." The Sakya went his way, apparently unimpressed.

The same evening, the Lord narrated the whole incident to the monks in the assembly. One of the monks prayed for elucidation. The Lord replied : "O monks ! If a monk does not rejoice in or welcome or hold on to those obsessions and perceptions which disturb a man, there is an end of the tendency to attraction (raga) ; that itself is also the end of the tendency to repulsion. In turn this puts an end to the tendency to entertain views (bias and prejudice) , which itself is the ending of confusion and Of pride, of bondage to continue becoming; and the dispelling of ignorance. That itself puts an end to all disputes, quarrels, conflicts and lies. Thus ,there is a total and complete ending of all evil tendencies." Having uttered these words, the Lord retired into solitude.

Eager to gain a clearer understanding of this teaching, the monks approached the venerable Maha-Kaccana. They related the Lord' s words and asked for a detailed

exposition. Maha-Kaccdna replied: "The Lord knows what there is to be known, he has become the divine insight, the perfect knowledge and dhamma. You should have questioned him for the detailed exposition." But on being persuaded by the monks that the Lord himself had praised him and that they_ had confidence in his ability to expound the teaching , the venerable Maha-Kaccana said to them:

When the eye comes into contact with a form there is seeing. There is contact of these three (the eye, the form and the perception). Feeling (experiencing) arises from such contact. Feeling gives rise to comprehen-sion. What one thus comprehends, one reasons over. Such reasoning (mental activity) creates obsessions and these continue to assail a man. Even so in regard to the other senses (hearing, smelling, taste, touch and also the mind). It is possible for one to become aware of this: when there is eye and the form, sight arises, then contact, feeling, comprehension, reasoning and the obsessions also arise. (Even so in regard to the other senses.) But when there is no eye and no form, there is no sight; in the absence of these there is no contact, feeling, comprehension, reasoning and therefore no obsession. (Even so in regard to the other senses.) Similarly when there is no mind and no mental objects, mental activity does not arise; when there is no mental activity, one cannot recognise the arising of sensory contact. That is what I understand from the Lord's brief message. If you so desire, please question him about it.

When the Lord appeared in the midst of the monks again, they narrated Maha-Kaccana's words. The Lord said: "If you had asked me, I would have expounded the message in exactly the same words."

11th MAY

Thus have I heard:

Once the venerable Ananda came to see the Lord and asked him: "One speaks of 'becoming, becoming' , Lord. What is becoming?"

The LORD replied: "If, Ananda, there were no kamma (action) ripening in the sphere of sense existence, would any sensual becoming appear?"

Ananda said: "Surely not, Lord."

The LORD said: "Therefore, Ananda, kamma (action) is the field, consciousness is the seed and craving (tanha) is the moisture. The consciousness of those beings who are hindered by ignorance and fettered by craving takes a hold in a lower sphere. Thus there is in the future, a becoming, a rebirth.

"If Ananda, there were no kamma ripening in a fine-material sphere, would there appear any fine-material becoming?"

Ananda replied: "Surely not, Lord."

The LORD continued: "Therefore, Ananda, kamma (action) is the field, consciousness is the seed and craving is the moisture. The consciousness of beings who are hindered by ignorance and fettered by craving takes a hold in an intermediate sphere. Thus there is in the future, a becoming, a rebirth.

"If, Ananda, there were no kamma ripening in the immaterial sphere, would there appear any immaterial becoming?"

Ananda replied: "Surely not, O Lord."

The LORD continued: "Therefore, Ananda, kamma is the field, conscious-ness is the seed and craving is the moisture. The consciousness of beings who are hindered by ignorance and fettered by craving takes a hold in a lofty_ sphere. Thus there is in the future, a becoming, a rebirth. Thus, Ananda, is there becoming."

Whatever is in the three realms, all that is the con-struction of mind (citta) . How is it so? It is in accordance with one' s thought that one realises all things. By mind does one see the buddha and by mind does one become a buddha. The mind itself is the buddha, the mind itself is my body. (Under ignorance) the mind does not know itself; does not see itself; it is due to ignorance that one seizes the determinate nature of the mind. (In this state) , the mind (that is thus seized) is also false. All (these) things arise from ignorance. The bodhisattva penetrates into the ultimate reality of all things, viz. , the eternal gunyat-a, through (his comprehension of) this nature of mind.

The Maha-Prajnaparamitastra

12th MAY

126

ye hi keci bhumija samana va brahmana va micchadiṭṭhino micchasam- kappa micchasati micchasamadhino te asan ce pi karitva brahmacariyam caranti, abhabba micchavaca micchakammanta micca-ajiva micchavayama phalassa adhigamaya

Thus have I heard:

The Lord was staying near Rajagaha in the bamboo grove. One day the venerable Bhumija approached prince Jayasena ' s abode. He was welcomed by the prince who questioned Bhumija: " There are recluses and brahmana who declare that whether one practises brahmacariya with expectation, without expectation or with indifference one does not obtain the fruit. What is your teacher' s view concerning this?"

Bhumija replied: "I have not heard the Lord' s answer to this, face to face. But I feel that the Lord might say that if one practises brahmacariya with expectation of fruits

and so on, one does not gain the fruit, but that if he practises brahmacariya attentively he gains the fruits, whether he practises with or without expectation of the fruits." The prince said: "If that is your teacher's view, he is head and shoulders above all other teachers."

Later Bhumija approached the Lord and respectfully related the whole dialogue with the prince. The Lord approved of the answer and explained further:

Whether they are recluses or brahmana, whether they observe brahmacariya with or without expectation or desire, if they are of wrong views, wrong ideas, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness and wrong contemplation, they will not obtain the fruit of brahmacariya. It is like this: A man wants to get some oil. He heaps sand into a trough and presses it sprinkling it with salt. He will never get oil whether he desires or does not desire, for that is not the method. A man is in need of milk. He starts pulling the horns of a young cow. He will not get milk out that horn, whatever be his attitude. That is not the method. A man needs butter. He fills a jar with water and begins to churn it. He will not get butter, for that is not the method. A man wants to make a fire. He gets hold of a fire stick and rubs it against a wet piece of wood. He will not get fire, for that is not the method.

But, Bhumija, if a recluse or a brahmana who is endowed with right view, right aspiration, right speech, right action, right mode of liveli-hood, right endeavour, right mindfulness and right concentration, practises brahmacariya, with or without motivation, he will get the fruits of brahmacariya. That is like filling the trough with oil-seeds and press-ing them. It is like milking the cow by pulling the udder. It is like filling the jar with curd and churning it. It is like rubbing a dry piece of wood with the fire stick. That is the right method.

The venerable Bhumij a rejoiced in what the Lord said.

13th MAY

148

cha ajjhattikani ayatanani veditabbani, cha bahirani ayatanani

veditabbani, cha viiiikanakaya veditabba, cha phassakaya veditabba,

cha vedanakaya veditabba, cha tanhakaya veditabba

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day he addressed the monks in the following words.

The LORD said:

The six internal fields should be understood. The six external fields should be understood. The six forms of consciousness should be understood. The six forms of experiences should be understood. The six forms of feelings should be understood. The six classes of cravings should be understood. These are the six sixes.

The six fields of the inner senses are: the eyes, the ears, the nose, the tongue, the body (skin) and the mind.

The fields of the external senses are: the form, sound, smell, taste, touch and state of mind.

The six forms of consciousness are the ones related to these and the ones that arise because of these internal and external fields of the senses.

The six forms of experiences are: the conjunction of the above three (the external sense-field, the inner senses and the related consciousness).

The six forms of feelings arise out of these experiences and are conditioned by them. That which is conditioned by sensory experience is the feeling.

The six forms of cravings arise out of the feelings. That which is conditioned by the feelings is craving and it is in relation to all these six fields.

It is improper for anyone to say, for instance: "The eye is the self", for then, since the eye is subject to arising and passing away, it amounts to saying: "The self arises in me and passes away". Similarly with the others. Thus, craving is not the self, for one can become aware of the arising and the cessation of craving.

It is when one says with regard to any of these (forms, body, mental states, feeling and craving): "This is mine", or "This am I", that there arises identification with the body and so on. When one does not regard these as such, there is cessation of the identification with the body and so on. (Identification: sakkaya samudayagamini patipada, the feeling towards these categories that ' It is mine' , 'This I am' , ' It is myself' .)

When the eye meets form there is visual consciousness and the experience that it is pleasant or unpleasant is conditioned by the feelings. The man rejoices if the feeling is pleasant and grieves if it is not. Thus attachment, repugnance and ignorance arise. While these are present, there is no cessation of sorrow. But if he does not rejoice when the feeling is pleasant or grieve when it is not, there is no attachment, repugnance and ignorance and there can be an end to sorrow. Seeing this truth, the instructed disciple turns away from all this; turning away he is dispassionate; by dispassion he is freed and in freedom he realises that that is freedom.

14th MAY

aham hi bhante pahomi hatthidammam saretum...amhakam pana bhante dasa ti va pessa ti va kammakara ti va annatha ca kayena samudacar- anti annatha vacaya annatha ca nesam cittam hoti

Thus have I heard:

The Lord was staying near Campa. A wandering ascetic named Kandaraka approached him and asked: "Did the enlightened ones in the distant past also train disciples and lead them as well as they are led now by the good Gotama? And will the future buddha or enlightened ones also similarly train and lead disciples?"

The LORD said:

Yes, Kandaraka, it was so in the past and it will be so in the future too. In the present order of monks there are the perfected ones who have reached the goal of total freedom and there are the learners who are totally dedicated to a moral life and who are intelligently diligent in the fourfold mindfulness. This consists of: (1) contemplating the body in the body and becoming fully aware of it. (2) Contemplating the feelings in the feelings and becoming fully aware of them. (3) Con-templating the mind in the mind and thus becoming fully aware of it and (4) contemplating the mental states in the mental states and thus becoming fully aware of them, so that there is no confusion concerning them which might give rise to craving.

Pessa, the son of an elephant-trainer, said to the Lord:

The Lord has clearly laid down the path to nibbana through this fourfold mindfulness. We householders too, are able to practise this four-fold mindfulness. But the human being is complex whereas the animals are more simple. I can train an elephant easily; but my own servants and messengers are hard to train for they think one thing, say another and do still another thing.

The LORD said:

That is true, Pessa. There are four kinds of people in this world. (1) There are those that torment themselves. (2) There are those that torment others. (3) There are those that torment both. (4) There are those that torment neither.

Pessa said:

Of these, the first three do not appeal to my mind. All beings yearn for happiness and shun pain. Even the self-tormentor yearns for happi-ness and shuns pain but torments himself in spite of this. The other person torments others, though he knows that they yearn for happiness and dislike pain. It is the person who belongs to the fourth category who appeals to my mind. He has attained peace and bliss. (After saying this, Pessa left the assembly to go on his way.)

The assembled monks then asked the Lord to expound the teaching further. The LORD said:

The self-tormentor practises extreme forms of asceticism. He eats very little or not at all and wears very little or nothing at all. He who is intent on tormenting others is a butcher, a fisherman, a hunter, a jailer or an executioner. He who torments both himself and others is a king or a rich brahmatia who, for the sake of the performance of a religious rite, practises extreme forms of asceticism. At the same time he demands the slaughter of animals and in the course of such a religious rite he ill-treats his servants and messengers, thus inflicting great suffering on them, too.

15th MAY

so anattantapo aparantapo ditthe va dhamme nicchato nibbuto

sitibhuto sukhapatisamvedi brahmabhutena attana viharati

The LORD continued:

Then there is the person who does not torment himself or others, who has become cool and experiences bliss, who has become brahman (infinite). He is one who happens to come into contact with a tath-agata who proclaims the truth which he himself has directly realised. The householder or one born in a respectable family hears the dhamma thus expounded by the tatha-gata. Faith arises in him through the words of the tathagata. He then reflects: "Limited and futile is the householder's life; free and pure is the life of the homeless monk." He decides to abandon the householder's life. He gives away his wealth, dons the saffron robes and enters the homeless state.

From then onwards, he refrains from injuring any creature in any manner. He is friendly towards all. He is free from covetousness and does not take what is not freely given. He is chaste and pure. He is truthful and honest. He is fully restrained in his speech which is truth-ful, pleasant and beneficial and which does not cause dissension. He is a peace-maker and he lives in peace. He refrains from any action that is harmful to vegetable-growth.

He is disciplined in his habits; he eats once a day, at midday. He does not indulge in watching dancing and other such vulgar entertain-ment. He does not use cosmetics, garlands and jewellery. He does not accept gifts of raw food, grain or meat, gold or silver, men or women servants, cattle or other animals, farms or other property. He does not love luxury. He does not engage himself in any form of business, not even in sending messages to others nor going on errands. He is content with simple food for his body and simple dress to cover the body and these alone he takes with him wherever he goes. Thus, endowed with this moral habit, the seeker enjoys the bliss that flows from such moral habit.

He is not tempted or excited by the sights that his eyes may see, sounds that his ears may hear, scents that his nose may smell or by what the other senses (taste and touch) may experience. He knows that if he pays attention to these sensory experiences, the uncontrolled senses may give rise to evil mental states and consequently craving and delusion may follow. Thus living with his senses fully controlled, he enjoys the bliss that flows from being unaffected by sense-objects.

Whatever he does is appropriate to the occasion, regulated and proper.

He dwells in a forest, on a mountain slope, in a cave, in a cemetery, at the foot of a tree or in the wilderness. He gathers alms for his meal. After the meal, he sits cross-legged, having roused mindfulness in himself. He purifies the mind of craving and greed, hate and sloth and torpor, restlessness and worry. He gets rid of doubt. Free from these five hindrances, he enters into the first, the second, the third and the fourth meditation. He recollects his former births. He knows the path to heaven and hell and is aware of actions that lead to the former and those that lead to the latter. He then directs his attention to the destruction of psychological distress or sorrow. He knows directly the nature of sorrow, the arising of sorrow, the cessation of sorrow, and the path to the cessation of sorrow. His mind is freed from sorrow. realises his freedom from birth and death. He has achieved what has to be achieved.

16th MAY

yan tam nekkhammena natabbam, nekkhammena datthabbam, nekkhammena pattabbam, nekkhammena sacchikaabbam, tam vata jayaseno rajakumaro kamamajjhe vasanto kame paribhuiljanto kamavitakkehi khajjamano kamaparilahena paridayhamno kamapariyesanya ussukkho nassati va dakkhati va sacchi va karissaatitii n'etam thanam vijjati

Thus have I heard:

The Lord was staying near Rajagaha in the bamboo grove. One day prince Jayasena approached the novice Aciravata and requested to be taught the dhamma. However, when Aciravata taught him, the prince could not agree that a monk who is diligent, ardent and self-resolute should attain one-pointedness of mind. Saying so, the prince departed. Aciravata thereupon approached the Lord and related the whole incident to him.

The LORD said:

The prince lives in the midst of sense-pleasures, enjoying them, being consumed by thoughts of them and eagerly pursuing them. That which can be known, seen, attained or realised only by renunciation cannot be realised by the prince Jayasena who lives in sense-pleasures, enjoying them and pursuing them, burnt in their fire. It is as if someone standing on a hill were to exclaim: "I see delightful parks, woods and

stretches of ground," and another one standing at the foot of the hill might deny it saying: "It is impossible." However, if the one standing on top of the hill were to come down, take the other man by the hand and lead him to the top of the hill, he himself might exclaim that he sees the parks and so on. He might realise: "Because my view was obstructed by the hill, I could not see what could be seen only from the top of the hill." The prince's vision is blocked by sense-pleasures and so he cannot see what there is to see.

(Using the simile of an elephant-tamer, the Lord continued):

A tathagata arises here in this world and a young man of good family goes forth from home to homelessness. The tathagata then trains him stage by stage, step by step: (1) To be moral and live according to the moral code. (2) To guard the doors of the senses and mind lest through unguarded doors evil states of mind should flow in. (3) To be moderate in eating, with the thought "Thus I am crushing an old feeling and giving rise to a new one". (4) To be intent on vigilance during the day, and during the first watch of the night and in the second watch of the night, while lying down on the right side in the lion-posture, to be mindful and clearly conscious with the thought of getting up again. (5) To be possessed of mindfulness and clear consciousness. (6) To resort to seclusion and there, sitting erect with mindfulness, to get rid of the five hindrances - covetousness, ill-will, sloth, restlessness and doubt and to purify the mind of these. (7) To contemplate the body in the body, feelings in feelings, the mind in the mind and mental states in mental states, for these four applications of mindfulness subdue the worldly aspirations of householders and lead them to the right path for the realis-ation of nibbana. (8) While applying the fourfold mindfulness, not to apply himself to a train of thought connected with the body, feelings, mind and mental states. Then the monk enters into the first, the second, the third and the fourth meditation and so on until he realises that he is freed, that what has to be done is done and that there is no more becoming. He is purged of all impurities of attachment, aversion and confusion. He is worthy of homage.

17th MAY

tan ca kho samkhatam olarikam paṭicca samuppannam etam santam etam panitam yadidam upekha ti

Thus have I heard:

The Lord was staying near Kajarigala in the Mukhelu grove. One day a brahmana youth by name Uttara, who was a pupil of Parasariya, approached the Lord. The Lord asked him: "What form of control of the senses does the brahmana Parasariya teach his disciples?"

Uttara answered: "The teacher Parasariya teaches his disciples that they should not see forms, hear sounds and so on. Thus they should discipline the senses."

The LORD said:

"In that case, Uttara, a deaf man or a blind man has perfectly disciplined senses. The blind man does not see with his eyes and the deaf man does not hear with his ears!"

Uttara could not reply and remained silent with his head bowed. Then Ananda requested the Lord to expound his teaching in this context.

The LORD said:

The incomparable control (training or development) of the senses which the ariya disciple adopts is quite different, -A-nanda. When a monk sees a material shape with his eyes (hears a sound with his ears and so on) there arises in him likes and dislikes or neither-likes-nor-dislikes. He becomes aware of this. He is aware that they are constructs and are caused, and that they are gross; he is also aware that equanimity (indifference) is good and excellent . The likes and dislikes are arrested immediately and there is equanimity. All this happens within the twinkling of an eye. Even so with regard to the sounds heard by the ear, the smells smelt by the nose, the flavours tasted by the tongue, the feelings aroused when the skin touches, and the mental states that prevail in the mind. The likes and dislikes that they give rise to are immediately arrested. Equanimity prevails in the twinkling of an eye, as easily as a strong man stretches out his bent arm and as simply as a few drops of water, falling on a hot pan, evaporate.

But what about the student? He looks at a form (hears a sound and so on) and likes and dislikes arise in him. He becomes aware of these, he is troubled and ashamed and he hates it. That is the student's behaviour.

And what about the nature of the ariya whose training is well developed? When he sees a form (or hears a sound and so on), likes and dislikes and what is a mixture of these, arise in him. He is fully aware of them. He abides in equanimity, is mindful and clearly conscious. If he desires to perceive the impurity, he does so; if he desires to perceive the purity, he does so; and if he does not want to see either of them, he does so and rests in equanimity, mindful and clearly conscious.

Ananda, whatever has to be done by a teacher out of compassion for the welfare of his disciples has been done by me. Meditate, Ananda, be not indolent and slothful.

18th MAY

kammassaka manava satta kammadayada kammayoni kammabandhu kammapatisarana. kammam satte vibhajati yadidam hinappani tatayati

Thus have I heard: The Lord was staying near Savatthi in the Jeta grove. One day a young man (Todeyya'
s son) approached the Lord and asked him: "What is the cause of the disparities that exist among human beings - some are long-lived and others short-lived, some are visited by serious illness and others are not so ill, some are poor and others are wealthy, some are born high and others are born low, some are ugly and others are lovely."

The LORD replied as follows:

One ' s own kamma (actions and their fruits) , young man ! One' s own actions are one' s close relations. Action is the womb. One is heir to one's own action. Action determines one' s life. It is kamma that is responsible for the disparities that are seen
here - the lowly and the great.

If one has been cruel and murderous and if one has remained attached to those cruel deeds, one goes to hell on leaving this world, or one is born with a short life-span. If one has refrained from cruelty, one is endowed with long life.

If one has by nature been harmful to creatures, one goes to hell on departing from this world or is afflicted by many illnesses in the next birth. If one has been harmless to creatures one is born healthy and has few illnesses in his next birth.

If one has been wrathful and takes offence easily, one is born ugly. If one has not been wrathful and does not take offence easily, one is born beautiful.

If one is jealous and revengeful, one is born an insignificant creature in the next birth.

If one has not been jealous and revengeful, one is born as an important person in the next birth.

One who has been a miser in this birth is reborn as a poor man in the next one. One who has been a liberal giver is born as a wealthy person in the next birth.

One who has been callous and proud is reborn as a lowly person in the next birth. One who has not been callous and proud is reborn as a great and renowned person (of a high family) in the next birth. _

One who has not resorted to the company of a recluse or a brahmana and who has not enquired into the nature of good and evil states and into what is right and wrong, is reborn as one weak in wisdom. One who resorted to the company of a recluse or a brahmana and enquired into the nature of good and evil states and into what is right and what is wrong, is reborn as one endowed with great wisdom.

So, young man, the course which is conducive to long life, health, wealth, renown and wisdom leads to those fruits in the next life; and the course which is conducive to short

life-span, illness, poverty, low birth and lack of wisdom leads to those fruits in the next birth. It is one's own action that determines all this.

19th MAY

131-134

ajj' eva kiccam atappam; ko

janna maranam suve

na hi no samgaran tena

mahasenena maccuna

Thus have I heard:

The Lord was at that time staying near Savatthi in the Jeta grove. One day he addressed the monks.

The LORD said:

I will teach you the exposition and the analysis of the holy or the blessed one. The past should not be pursued and the future should not be desired. What is past is past; what has not arrived has not arrived. But there is clear vision concerning that which exists now. One should cultivate it, knowing it to be the present, but without distraction and thought-interference. What has to be done should be done today with the greatest zeal; who knows, one might die tomorrow. No one can fight (argue) with death. He who thus strives with zeal day and night, without indolence, him they call the holy or the blessed one or the sage at peace.

How does one pursue the past? By thinking: "Such was my form, such were my senses and their experiences", one's consciousness is bound to them by desire and attachment and one delights in such recollection. However, if one thinks: "Such was my form, such were my senses and their experiences" without his consciousness being bound to them by desire and attachment, and therefore without his delighting in them, he does not pursue the past.

How does one desire the future? By wishing: "In the future, may my form and my senses be such and such and their experiences such and such"; if the consciousness is bound to such wishes by desire and attach-ment, one delights in such thoughts. But, by wishing: "May my form and my senses and their experiences be such and such in the future" without the consciousness being bound to such wishes by desire and attachment, one does not delight in such thoughts.

How does one have clear vision concerning what is? When is one distracted by what is? When one who is not instructed in the dhamma considers the form and so on as

the self or the self as having form and so on, he is distracted. In that wrong apprehension there is desire and attachment. He delights in them and is drawn away. If however, one is instructed in dhamma and one knows that the form and so on are without self or the self has no form and so on, there arises no desire or attachment towards them and thus he is not drawn away.

(The argument is repeated for feeling, perception, habitual tenden-cies and consciousness as for form .... The sutta l32-4 are repetitions of the theme through the medium of the Lord's disciples.)

2Oth MAY

144

nissitassa calitam, anissitassa calitam na 'tthi; calite asati passaddhi passaddhiya sati, nati na hoti; natiya asati agatigati na hoti; agatigatiya asati cutupapato na hoti; cutupapate asati n'ev' idha na huram na ubhayam antarena es' ev' anto dukkhassati.

Thus have I heard:

The Lord was staying near Rajagaha. The venerable Sariputta, the venerable Maha Cunda and the venerable Channa were staying on vulture peak. The venerable Channa was very sick. One day the venerable Sariputta and the venerable Maha Cunda approached Channa and enquired of his welfare. Channa said that his condition was grave: "I do not wish to live; I shall take my life with a knife." The other two dissuaded Channa: We want the venerable Channa to go on living; do not take the knife. If the venerable Channa is in need of food, medicines and so on we shall get them. If the venerable Channa has no one to attend to him, we shall attend to him." But the venerable Channa replied that he had no want in regard to food and medicines. "Revered Sariputta, I have also served the teacher with satisfaction. However, I shall take the knife, but without incurring blame."

The venerable Sariputta then asked the venerable Channa: "Do you regard the eye, visual consciousness and the things cognised by it as 'This am I' or ' This is mine?' Similarly with the hearing and so on?" The venerable Channa replied: "No". Sariputta asked again: "Do you regard what is in the eye, in the visual consciousness and in the things seen as 'This am I not' or 'This is not mine'? Likewise what is in the ear... , the mind... and so on?"

The venerable Channa replied: "I see that there is cessation, an end to all these, O reverend Sariputta and so I regard all these as 'This is not mine, this am I not' ."

The venerable Maha Cunda said to the venerable Channa: "Therefore, venerable Channa, this teaching of the Lord should always be remembered - There is wavering for one who is attached, not for the unattached. If there is no wavering there is no

vulnerability to obstructions. If there is no vulnerability there is no yearning. If there is no yearning, there is neither coming nor going. If there is no coming or going there is no falling and rising. If there is no falling and rising there is no here and there. That itself is the end of sorrow."

Having thus exhorted the venerable Channa, the venerable Sariputta and the venerable Maha Cunda departed. The venerable Channa took his life with a knife. (However, as the fear of death arose in him, he quickly gained insight and overcame mental conditioning.) Later the venerable Sariputta approached the Lord and asked about the destiny of the venerable Channa.

The Lord replied: "He who lays down his body and grasps another body is to be blamed. The monk Channa did not do this. He took the knife without incurring blame."

21st MAY

143

kammam vijja ca dhammo ca silam jivitam uttamam,

etena macca sujjhanti na gottena na dhanena va

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. At that time the householder Anathapindika became seriously ill. He sent another man and requested him to approach the Lord and convey his salutations to his feet. He also asked him to beg of Sariputta to visit him (Anatha-pindika). The venerable Sariputta soon reached the house of Anathapindika.In response to Sariputta's enquiry, Anathapindika revealed that his condition continued to grow worse and that there was no relief.

Then, the venerable SARIPUTTA spoke as follows:

Therefore, householder, you should train yourself in the following way: "I shall not apprehend vision, hearing and so on. Thus, I will not have the corresponding consciousness.... Similarly, I shall not apprehend visual consciousness and so on and therefore will not have dependence on such visual consciousness and so on.... I shall not apprehend visual experience and so on and therefore my awareness will not depend upon visual experience and so on.... I shall not apprehend the feeling that arises from visual experience and so on and hence my awareness will not depend upon such feelings.... I will not apprehend the elements (earth, water and so on) and so my awareness will not depend upon them.... I will not apprehend form, feeling and so on and therefore my awareness will not depend upon them.... I will not apprehend the planes of infinite space, infinite consciousness, no-thing, and neither-perception-nor- non-perception and hence my awareness will not depend upon them.... I will not apprehend this world, nor will I apprehend a world beyond and my awareness will not

depend upon them. Thus, as I will not apprehend anything here that is seen, heard, sensed, cognised or pondered with the mind, I will have no consciousness dependent on it."

Hearing this, Anathapindika shed tears. When questioned by Ananda who had accompanied Sariputta as his attendant, Anathapindika replied: "I have never heard such a sound discourse before. May householders who are clad in white also become eligible to listen to such discourses, revered Sariputta."

Sariputta and Ananda left the place. Soon after, Ana- thapindika shed the body. He had ascended to the heaven of the deva - to become one of them. That night this deva Anathapindika approached the Lord respect-fully and said: "Surely, the Jeta grove which is frequented by the members of the order and the Lord who is king of dhamma, is the source of great joy to me. A mortal is purified by action, knowledge and dhamma and a moral life, not by birth (ancestry) or by wealth. May every monk become as excellent in wisdom as Sariputta." The Lord approved of this and the deva disappeared. The Lord later narrated this incident to the assembly of monks. Ananda asked: "Could this have been the revered Anathapindika who had great devotion to the venerable Sariputta?" The Lord affirmed this.

YOGI

22nd MAY

MILAREPA

I bow down to all jetsun guru! Especially I take refuge in him who bestowed upon me many bounties. In answer to your request, my son, I sing this song of bardo for you:

Sentient beings in sarnsara and all buddha in nirvana are in nature equal and the same in essence. Son, this is the bardo of view.

The all-manifesting red and white forces and the indescribable mind essence are but the true non-differentiated state. Son, this is the bardo of practice.

The myriad forms of illusion and the non-arising self-mind are one, not two, in the innate-born. Son, this is the bardo of action.

The dreams that arose last night through habitual thoughts and the knowledge of their non-entity this morning in the light of maya are the same. Son, this is the bardo of dream.

The five impure skandha and the pure buddha in the five directions are one in the perfecting yoga - the state of non-discrimination. Son, this is the bardo of arising and perfecting yoga, the bardo of path.

The father tantra that come from skilfulness and the mother tantra that arise from wisdom are one in the third initiation of the innate-born. Son, this is the bardo of quintessence.

Self-benefit is reflected in the changeless dharmakaya; altruistic deeds are done by the ever-manifesting body-of-form. Yet, in_ the primordial state, they are but one. Son, this is the bardo of trikaya.

The impure illusory body of the womb-gate and the pure form of buddha' s body are one in the great light of bardo. Son, this is the bardo of accomplishment.

RESULTS OF PRACTICE

These are the blessings which all the objects of refuge have: in mind, the very being of knowledge, love and capability; in speech, secret and inconceivable; in body, great merit and inconceivable qualities. With all these and one' s own great faith, devotion and inner thought, the basis and interdependence of all the truths of the arising of conditions and of emptiness, i.e. , that all dharma are by their essential nature non-demonstrable fall together. Then, as all fog-like obscurations and unwholesome acts are thinning out and being purified, there is awakening, and as the accumulation of merit and wisdom rise bit by bit, like the sun, the wisdom of knowledge of all that is and the way it is enlightens, and the enlightened state of buddha, awakened enlightenment, is obtained. Until then, during the intervening lives, all the happiness of the higher realms i s experienced, rather as excellent fruit and grain springs and grows from sound roots and stalks. To go for refuge with great faith and to clear away obscurations and to gather accumulations are extremely important. Have great faith in the sakya, gelug, kagyu and nyingma schools, since all are exactly the means of liberating all sentient beings from sarrisara by training them all in the religion of awakened enlighten-ment.

Venerable Kalu Rinpoche

(Karma Drubgyud Tendzin)

23rd MAY

79

api c' udayi titthatu pubbanto, tiṭṭhatu aparanto. dhammam te desessami: imasmim sati, idam hoti; imass' uppada idam upapajjati; imasmim asati, idam na hoti; imassa nirodha imam nirujjhatiti

Thus have I heard:

The Lord was staying in the bamboo grove near Rajagaha. The wanderer Sakuludayin was living in the wanderers' park with a large number of followers. One day the Lord

went there and Sakuludayin said to the Lord: "Once, someone who claimed to be all-knowing evaded my question concerning the past and became angry. I thought of the Lord then, knowing that the Lord would have answered the question."

The Lord said: "Surely, he who knows the past can answer such a question in the same way as I can. But let the past be past and let the future be future. I will teach you dhamma: if this is, that comes to be; if this arises, that arises; if this does not arise, that does not; if this is restrained, that is restrained."

Udayin said: "This is not clear to me, Lord. May I submit what my teachers taught me? They said: 'This is the highest light.' But of course I cannot point to it and say: 'This is it' , except that the healthy (holy) self is as lustrous as an emerald jewel."

The Lord said: "That is strange. You say: 'This is the highest light' and yet are unable to point to it. A glow-worm has more light in a dark night than an emerald jewel; similarly an oil-lamp, a blazing fire, the morning star, the moon at its zenith and the sun at its zenith are more lustrous than each other. There are many gods who are more lustrous than any of these! Again, tell me, do your teachers say that there is a rational path to the attainment of a world that is exclusively happy?"

Udayin said: "Yes sir, and our teachers say that asceticism, harm-lessness, non-covetousness, refraining from wrong conduct and from falsehood are the means to attain such a world."

The Lord said: "While undertaking these disciplines and asceticism, the self is certainly not exclusively happy! However, there is a realm that is exclusively happy and there is a rational way of reaching it. That is by leading a life of seclusion, abandoning the pursuit of pleasure and entering successively the first, the second and the third meditations. However, it is not for this that monks practise_brahmacariya under me. They know that a perfected, self-awakened tathagata has arisen in the world. Having got rid of the five obstacles, they enter into the first meditation which is an excellent thing. Then they enter into the second, the third and the fourth meditation. They gain recollection of past incarnations, they gain a knowledge of the consequences of the good and evil deeds of people and finally they realise the four noble truths and arrive at perfect freedom. This is the excellent thing for which my disciples practise brahmacariya under me. All these are superior to 'the world that is exclusively happy'."

Uddyin was highly inspired and prayed to be ordained by the Lord. His followers however restrained him and prevented it by saying: You have been a teacher; and you should not become a pupil now."

yatha yatha khvaham bhagavata dhammam desitam ajanami, nayidam sukaram agaram ajjhavasata ekantaparipunnam ekantaparisuddham samkhalikhitam brahmacariyam caritum

Thus have I heard:

Once the Lord was touring the Kuru country and visited a place called Thullakotthita. His fame as a perfectly enlightened teacher had preceded him and very many people came to meet him and to listen to his teaching. The villagers returned after listening to the Lord, but one young man of good family named Ratthap-ala thought: "If I have understood the Lord's teaching correctly, I feel that it is not possible to abide by that teaching and to attain to perfect purity while remaining in the householder' s life. I should enter the homeless state." Having thus resolved, he approached the Lord who, however, insisted that he should have his parents' consent before he did so.

The young man tried to persuade his parents who were vehement in their refusal saying: "While living the household life, you can enjoy sense-pleasures and also do meritorious deeds." The young man resolved to fast unto death if his parents refused to consent. The parents tried to dissuade him and requested his friends to do so too. These friends, unable to dissuade him, advised the parents: "Surely, if you still refuse to consent, he will die here; however, if you consent, it is possible for you to see him again even after he enters the homeless life." At last the parents relented. The young man entered the homeless state.

After several months, when the young man had realised the deathless state, he approached the Lord and expressed the wish that he might go to visit his parents. Receiving the Lord's consent he went to his former house and solicited alms; he was insulted and he withdrew. He went to another house where a servant of a former relation recognised him; she reported this to his mother who informed his father. The young man accepted the father's invitation to take a meal in the house the next day. The father had piled up gold, had excellent meals ready and had also invited the young man' s wives to be present. Ratthapala scorned the wealth offered to him saying: "This is the cause of much grief." When his wives bowed to him, he addressed them: "Sisters!" Hearing which, they fainted. Then the young monk had his meal and left the house after making the following utterance:

"Behold that which men call 'body' is but a mass of sores, subject to manifold afflictions and is ever changing. Behold the form decked with jewels and ornaments; it is a skeleton clothed in skin and flesh and made to shine with gaudy dress. The limbs and the face are smeared with colour! All this may delude a fool - but not one who seeks the reality."

25th MAY

atthi kho maharaja tena bhagavata janata passata arahata samma sambuddhena cattaro dhammuddesa udditttha; ye aham natva ca disva ca sutva ca agarasma anagariyam pabbajito

Soon afterwards, the venerable Ratthapla went to the deer park of the Kuru king to spend the rest of the day there. The Kuru king had ordered_ the park to be cleared. One of his men saw the venerable Ratthapala and reported the matter to the king who thereupon approached the monk. The king greeted him and asked: "People resort to the homeless state when they suffer four kinds of loss - loss of strength and youth, loss of health, loss of wealth and loss of relations. But you are still young, you are healthy, you belong to a wealthy family and all your relations are alive and well. What made you resort to the homeless life?"

RATTHAPALA replied:

The Lord who has seen the truth, who knows the truth, who is fully enlightened and is worshipful propounds four truths. Having heard these, understood them and been fully convinced, I have resorted to the homeless state. The first is: this world-existence is impermanent and it has an end. The second is: there is no security in this world. The third is: no-thing in this world belongs to anyone. The fourth is: there is no satisfaction in this world but there is insatiable craving.

You were an expert in dealing with an elephant, a horse, a sword and other weapons at the age of twenty, but now that you are eighty years of age and near the end of your life-span you are not able to do now what you did then. This is the significance of the first principle. You suffer from a chronic illness. Your friends and relations are unable to take it away from you and you have to endure the pain all alone. This is the significance of the second principle. Right now you are enjoying the pleasures of the senses with the aid of your wealth and so on. But this does not last long. Soon others will come into possession of the wealth and enjoy the pleasures. This is the meaning of the third principle. Now you are the lord of this country. But if reliable persons were to come to you from the east, west, north and south and say that there were rich countries beyond your boundaries and that you could easily conquer them, you would surely wish to conquer those countries too. This is the meaning of the fourth principle.

Having said all this, the venerable monk further recited a few verses:

I see people constantly acquiring wealth and enjoying the pleasures of the senses. Even a king is not satisfied and craves for more territory and more power. Alas, he dies even when the unsatisfied cravings are strong. His body is reduced to ashes. His own heirs inherit the wealth but he himself takes with him only his kamma. Neither wealth, nor wife and children, nor the kingdom follow him. Wisdom is better than wealth.

Wealth cannot buy health or long life. At the touch of death the fool is filled with fear, but the wise one is not. Having seen all this, I have resorted to the homeless life of a recluse.

26th MAY

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cattaro 'me sandaka tena_bhagavata janata passata arahata sammasambuddhena abrahmacariyavasa akkhata, cattari ca anassasikani brahmacariyani akkhatani

Thus have I heard:

The Lord was then staying near Kosambi. A wandering ascetic named Sandaka was staying in a nearby cave with a great number of followers. One day Ananda and a group of monks visited Sandaka who was noisily discussing all sorts of worthless topics. When Ananda approached them, Sandaka asked them to be silent. He gave Ananda a respectable seat and himself occupied a lower one. He then requested Ananda to discourse to them on the dhamma.

ANANDA said:

There are four ways of non-brahmacariya and four others which are meaningless, for they do not lead to success and are not moral. I shall describe them to you, listen.

The four non-brahmacariya ways are: (1) when a teacher declares that neither this world nor the other exists, that there is no merit in gifts, etc. , and that upon death, the components of the body decompose; (2) when a teacher declares that there is no merit in doing anything here - either good or evil; (3) when a teacher declares that there is no defilement of creatures at all here and that everyone experiences pain and pleasure; (4) when a teacher declares that earth, water, fire, wind, pleasure, pain and life-principle (ji-va) are uncaused and uncreated and do not affect one another and that all beings in course of time attain freedom from sorrow. Listening to all these four classes of teachers, an intelligent man wonders: "If this is true, then what is the use of follow-ing this teacher and becoming a brahmacari or seeker under his guidance?"

The four meaningless ways of brahmacariya are: (1) when a teacher who claims to be all-knowing enters a cave, gets bitten by a dog or encounters a fierce animal, and says: "I had to do all this,"; (2) when a teacher depends entirely upon the teachings of others, hearsay and tradition, part of which he remembers well and part of which he does not remember well; (3) when a teacher who is a good logician invents a system of his own, which may be partly logical and partly illogical; (4) when a teacher is stupid and ignorant and merely asserts his views with great vehemence. An intelligent man recognises these four ways for what they are and realises that following them would be futile.

Sandaka thereupon requested Ananda to point out the path of the wise. ANANDA continued:

On this path, a buddha arises in this world. A disciple attains eminence under this teacher by living without pursuing pleasure, free from impurity and by entering successively into the first, the second, the third and the fourth meditations. By stages the disciple is freed from the asava and realises that he is totally free. If a disciple does this, that would be the right way of brahmacariya. He does not transgress the five points of morality: he does not intentionally deprive one of life, he does not He and he does not indulge in sensual pleasures. In, whatever condition he may be, walking or standing still, asleep or awake, he knows "My a-sava are gone."

Delighted, Sandaka recommended that all his followers should thence-forth become followers of the Lord, adding: "It is not easy for us to give up our honour, fame and gains."

27th MAY

105

so vata bhikkhu chasu phassayatanesu samvutakari: upadhi dukkhassa mulan ti iti viditva nirupadhi upadhisamkhaye vimutto upadhismim va kayam upasamharissati cittam va uppadessatiti

Thus have I heard:

The Lord was staying near Vesali. At that time a number of monks were proclaiming: "We realise that birth is destroyed for us and there is no coming into being for us." Sunakkhatta, hearing this, approached the Lord and enquired: "Lord, is it true as they say, or are they saying so out of conceit ?"

The LORD answered:

Surely, some are saying so truthfully and there are some others who say so out of conceit. But when the monks say so out of conceit, the only thought that occurs to the tathagata is: "I should teach them dhamma" ; no other thought occurs to him.

There are five strands of sense-pleasure - shapes cognisable by the eye, sounds cognisable by the ear, smells cognisable by the nose, tastes cognisable by the tongue and touch cognisable by the body. When some individual is set on material things, only the company of those who dwell on materiality is agreeable to him, not the company of those who expound equanimity.

But the individual who is set on equanimity seeks the company of those who expound it and not of those who expound material things.

There are those who are set on no-thing and who do not feel happy in the company of those who are set on equanimity; they lend ear only to talk on trivia (no-thing) . They are released from the fetters of equanimity.

Then there are those who are set on ' neither-perception-nor-non-perception ' , who do not wish to have anything to do with those who are set on no-thing as it does not arouse profound knowledge in them. In the same manner there are others who are set on perfect nibbana, who do not listen to talk on ' neither-perception-nor-non-perception ' , but listen only to discourses upon perfect nibbana. -

But he who thinks: "I am set on perfect nibbana" may be proud of that goal. He may indulge in actions and experiences that are in conflict with perfect nibbana and then attachment may assail his mind. On the other hand, he may think : "Craving has been called a dart by the teacher; this dart has been plucked out by me. I am set on perfect nibbana." He may not indulge in actions and experiences that are in - conflict with it.

It is like a man who has been pierced by an arrow. A surgeon might extract the arrow with a knife and drain off the poison. The surgeon might warn the man: "The arrow has been extracted and the poison drained; but be careful in what you eat and how you bathe the wound, lest it should fester again." One might pay no heed to this admonition. On account of this carelessness one might come to death. Or one might pay heed to this admonition, and being careful, avoid pain. This is a parable. The wound is a synonym for the senses; the arrow for craving; the surgeon's instrument for mindfulness; the knife of the surgeon for ariya wisdom; the surgeon for the tathagata.

Thus, if the monk realises that: "Clinging is the root of sorrow", he does not cling to the body and restrains himself from sense indulgence.

28th MAY

atthi kho dhananjani anne sahetuka dhammika kammanta yehi sakka matapitaro c'eva posetum, na ca papakammam katum, punnan ca patipadam patipajjitum .... atthi kho dhananjani anne sahetuka dhammika kammanta yehi sakka kayan c'eva pinetum bruhetum na ca papakammam katum punnan ca paṭipadam paṭipajjitun ti

Thus have I heard:

The Lord was staying near Rajagaha in the bamboo grove. One day the venerable Sariputta was touring the mountains. On the way he met a monk from whom he learnt that a certain brahmana, Dhananjani, had strayed away from diligence and was leading an unrighteous life. Soon after this, Sariputta met the brahmana and enquired: "I hope you are diligent and vigilant, 0 Dha-nanjani." Dhananjani replied: "How can I be? I have my parents, my wife and children to support, as also my servants to protect. I have my

duties towards my friends and relatives, towards my guests and ancestors. I have to worship the gods and serve the king and I have to look after this body too."

Sariputta asked him: "Supposing that one were to lead a life of unrighteousness and conflict for the sake of his parents, his wife and children and so on or even for the sake of protecting his body, would he or would he not be taken to hell? Would he be excused because of his justification of such conduct and would his parents and so on be able to save him from going to hell?" DhananjEni replied: "Of course not. He would be taken to hell."

Sariputta said: "There are modes of conduct and living, Dhananjani, other other than unrighteousness and discord, by which one can support one's parents and so on and by which one can support his body too, by which one does not do evil kamma but proceeds towards what is good." The brahmana was convinced of this and departed.

After some time the brahmana fell ill and prayed that the venerable Sariputta would visit him. The brahmana said to him: "I am not well. I suffer violent pains. I have violent headaches and I feel as if gale-force winds are bursting my head. My stomach is being cut asunder. My whole body is burning." Sariputta asked him: "Which do you think is better: companionship with Brahma, the creator, or going to the brahma-world, the world of the gods, of the celestials, of the guardian angels, of human beings, of the manes, of animal wombs or hell?" The brahmana answered: "Of course, companionship with Brahma."

Thereupon, Sariputta said: "This is the way to attain companionship with Brahma . Radiate friendliness and compassion to the four directions, one by one, then above and below. Fill your mind with friendliness and compassion which are immeasurable and limitless (unconditioned)." The br-ahmana did so and saluted the Lord (though he was not present) and Sariputta. Sariputta departed; the brahmana passed away.

When Sariputta approached the Lord, the latter said to him: "The brahmana has departed and reached the brahma-world."

29th MAY

yo vitarago vitaragesu dadati

danam dhammena laddha supasannacitto

abhisaddhaham kammaphalam ularam

tam ve danam amisadanam vipulam ti brumi

Thus have I heard: -

The Lord was staying among the Sakya in Nigrodha' s monastery. Mahapajapati the Gotami (the younger sister of the Lord's mother) brought a set of new clothes for him

and prayed for the gift to be accepted. A dialogue ensued between the Lord and Ananda, the latter recommending that the gift be accepted.

In the course of the dialogue the LORD said:

If one who is fully established in moral habit gives a gift to one who is of evil habits and if the gift has been well-earned by the giver who is also happy to give and fully convinced in the fruit of the gift -such a gift is purified by the giver.

If the giver is poor in moral habit but gives to one of moral habit a gift that is well-earned, but with a mind not happy to give because of a lack of faith in the merit of such gift - such a gift is purified by the recipient.

If one who is of evil habit gives a gift to one of evil habit and if the gift has also been ill-earned and the mind is not happy when the gift is made and is without faith in the merit of the gift - such a gift is purified by neither the giver nor the recipient.

If one who is fully established in moral habit gives a gift to one who is also established in moral habit and if the gift has been well-earned by the giver who is happy to give and fully convinced in the fruit of the gift - I say that gift bears abundant fruit.

If, without attachment, the giver gives to those who are also free from all attachment, a gift which has been well-earned, and if that gift is given with a happy mind, firm in the belief in the rich fruit of the gift (kamma) - I say that such a gift bears abundant fruit.

Such is the very nature of magical creation. Although devoid of any real being at sight root, they are yet objects of sight and objects of hearing.

The BUDDHA adds:

Such is the nature of ignorance too. Although, of it, it cannot be said that it is inside or outside, ... although it is devoid of any ultimate nature of its own, ... still, ignorance doesndeed function as the condition for the birth yg) of the sathskara.... When the magical power of creation ceases, the magically created objects also come to an end; even so when ignorance comes to an end, the products of ignorance, the sarfiskara etc., also come to an end.

The Mand-Prajnaparamita-astra

30th MAY

iti so viggahan ca vivadan ca vighatan ca vihesan ca attani

sampassamano tan c' eva diṭṭhim pajahati annan ca diṭṭhim na upadiyati

Thus have I heard:

The Lord was staying near 1Rjagaha. At that time the wanderer Dighanakha approached the Lord respectfully and said to him: "I am of the view that nothing is pleasing to me."

The Lord asked him: "Is that view not pleasing to you?" He replied: Of course, of course."

The LORD said:

The majority of people who say: "Of course, of course" do not see the contradiction and hold on to their view. But there is a minority who see the contradiction and hence drop their view without taking up another view.

There are recluses and brahmana who hold one or the other of the following three views: (1) everything' is pleasing to me, (2) nothing is pleasing to me and (3) some things are pleasing and others are not, or part of everything is pleasant and the other part is not. The view that 'everything is pleasing' leads to attachment, to clinging, to bondage. The view that 'nothing is pleasing' leads to detachment and to freedom. The third view is partly conducive to attachment and partly to detachment.

However, a wise man sees that one who holds one or the other of these views, immediately comes into conflict with those who hold the other two views. He sees that this causes disputation, trouble and vexation. Seeing this, he drops that view without taking up another view, for the latter too will lead to the same result. Thus all the views are abandoned.

The physical body has form, is made of the four great elements (earth, water, fire and air), is nourished by food and constantly wastes away; it is impermanent, subject to decay and hence a source of pain and suffering. When this is seen, all attachment for the body drops away. Similarly with regard to feelings, whether they are pleasant, unpleasant or mixed. They are dependent upon certain conditions, they have a beginning and an end and hence they are impermanent. Seeing this, a wise disciple turns away from pleasant, unpleasant and mixed feelings. He is dispassionate. He is freed and he realises his freedom from birth and death. Being thus freed, he does not agree or disagree with anyone. He continues to make use of the common expressions without clinging to them.

While the Lord was saying all this, Sariputta, who was standing beside the Lord fanning him, instantly realised: "The Lord is suggesting that these things are got rid of by means of transcendental knowledge." His mind was instantly freed from all the asava.

In Dighanakha the spotless vison of dhamma arose. He plunged into dhamma with all his doubts dispelled. He begged the Lord to accept him as a lay-follower.

31st MAY

api c' avuso yattha yattha sukham upalabbhati yahim yahim tan tam tathagato sukhasmim pannapetiti Thus have I heard: The Lord was staying near Savatthi. One day a carpenter approached the venerable
Udayin and there ensued an argument concerning the Lord's teaching. The venerable Udayin held that the Lord spoke of three types of feeling (pleasant, painful and feeling that is neither pleasant nor painful) . The carpenter, however, felt that the Lord' s teaching only concerned two feelings, pleasant and painful. They could not come to an agreement. The venerable Ananda had heard this conversation and presented the matter to the Lord. The LORD said: Both of them were right, Ananda, but yet they disagreed with each other. Of course I
have spoken of three types of feelings and two types of feelings and in several different contexts I have spoken of five, six, eighteen, thirty-six and even one hundred and eight kinds of feelings or experiences. I have taught dhamma in different contexts. They who do not see this truth, do not agree with one another and they dispute, quarrel and wound one another' s feelings with the sharp weapon of the tongue. But they who see this truth agree with one another and live in friendship and harmony - even as milk and water live together in harmony. First of all, there are the sense-pleasures which are fivefold. The pleasant feelings that are experienced through the senses and which arise from sense-pleasures are also called happiness.

But it would be wrong to say that that is the highest form of happiness! For there is a more exquisite form of happiness which is experienced when one who is untouched by sense-pleasure enters into the first meditation. This meditation is accompanied by thought and reasoning. This too is happiness.

But it would be wrong to call this the highest form of happiness. For there is a more exquisite form of happiness which is experienced in the second meditation when thought and reasoning cease and there is concentration, rapture and joy. This is happiness too.

But it would be wrong again to call it the highest form of happiness. For there is a more exquisite form of happiness which is experienced in the third meditation which is characterised by equanimity. Even that is not the highest form of happiness. For there is the happiness derived from the fourth meditation which is free from sorrow and happiness and which is entirely purified by equanimity and mindfulness.

But even that is not the highest happiness. For there are the follow-ing progressively greater forms of happiness which are: (i) when a monk does not pay attention to

differences and contemplates the infinite space, (ii) when a monk rises above that and abides in infinite consciousness, (iii) when the monk goes beyond even that and realises that there is no-thing - no object, (iv)) when he transcends even that and is established in the state of neither-perception-nor-non-perception, and (v) when finally he is established in the final cessation of perceptions and experiences. This is the highest happiness.

Should someone question you concerning my teaching on happiness, it is good to reply: "The tathagata teaches that whenever and wherever whatever happiness is experienced, all that is of happiness!"

DIGHA NIKAYA

1st JUNE

3

iti pi so bhagava araham samma-sambuddho vijja-carana sampanno sugato loka-vidu anuttaro purisa-dhamma-sarathi sattha deva- manussanam buddho bhagava

Thus have I heard:

The Lord was on a tour of the Kosala country with a large company of monks. He arrived at the brahmana village known as Icchanankalam. In nearby Ukkattham there was a learned brahmana, Pokkarasadi, who had a disciple Ambattha. Ambattha was as learned as his teacher. They had heard of the good reputation of the Lord which preceded him everywhere; namely that "The Lord is an arahant, fully enlightened, well endowed with wisdom and noble conduct, happy and endowed with a knowledge of the worlds, an unsurpassed leader of people along the path of dhamma, a teacher of gods and men, a buddha." Pokkarasadi sent his disciple Ambattha to investigate the claim, and said: "You know the thirty-two marks of a superior man. If they are found on a person and such a person leads the household life, he will become an emperor. If he has renounced the world he will become a buddha. Investigate to see if Gotama has these marks."

Ambattha went, accompanied by a few brahmaṇa. He met a few monks near the Lord's dwelling who pointed to it and said: "Go quietly, enter the porch gently, cough and knock on the crossbar. The Lord will open the door." So it happened. The companions were seated and the Lord was seated too; but Ambattha kept walking about. The Lord asked him: "Is this the way to behave in the presence of elders?"

Ambattha shouted: "Of course, it is proper for a brahmana to be seated when conversing with another brahmana and to behave in a courteous manner. But this does not hold when dealing with charlatans and menial black fellows. Uncultured and

rude is the Sakya clan. It is violent. They are menials and they do not honour and revere the brahmaga."

The Lord thought: "He wishes to humiliate the Sakya. Let me ask him about his origin!" The Lord asked: "What family do you belong to?" "I am a kanhayana." Then the Lord traced the origins of the Sakya and the kanhayana. "Long ago, king Okkaka had banished some of his children from the land. They took up their dwelling on the slopes of the Himalaya near an oak tree (sako). To preserve the purity of their line, they intermarried with their own sisters (sakahi). When the king heard of this he exclaimed: 'They have hearts of oaks (sakya) and in this way they came to be known as sakya. King Okkaka had a slave girl called Disa. She gave birth to a black boy who spoke to his mother immediately after he was born. Since he was black they called him kanha. The kanhayana are his descendents. This shows that the Sakya were your masters! Do you acknowledge this?" The Lord asked him thrice, and yet Ambattha was silent. The Lord warned: "If a reasonable question is put by the tathagata and you refuse to answer, your head will split into pieces!" Just then a celestial wielding the thunderbolt (vajra) appeared above the head of Ambattha. Afraid of this, Ambattha acknow- ledged the truth of what the Lord had said.

At this the brahmana companions of Ambajtha were enraged and upset with Ambattha. The Lord pacified them: "Do not be too harsh on Ambajjha. For that Kanha became a great seer; and married Okkaka's own daughter."

2nd JUNE

na kho ambattha anuttaraya vijja-carana-sampadaya jati-vado va

vuccati, gotta-vado va vuccati, mana-vado va vuccati

The LORD said to Ambattha:

Sanamkumara, who was a brahmana, uttered these wise words: "If you consider status gained by birth, a ksatriya is superior; but he who is endowed with perfect wisdom and conduct is the best among gods and men." In the matchless perfection of wisdom and conduct, the question of birth, lineage or of pride does not arise. Such things are considered only where marriage is involved. Perfection in wisdom and conduct arises only when bondage of birth and so on are got rid of.

Ambattha asked: Good Gotama, what is that conduct and what is that wisdom?

The LORD then expounded the principles of morality and added: When a buddha arises in the world, a householder, after investigating the worthlessness inherent in household life, abandons it and takes to the homeless life. He is trained in self-restraint, contentment and mindfulness. He purifies himself of the five hindrances and enters into the four meditations. He gains the wisdom of perfect vision with regard to

the body and the mind. He gains inner spiritual strength, the divine ear, superior knowledge, knowledge of past births, the divine eye and finally he gets rid of the asava.

In this taking to the homeless life there are four distractions: (1) without such perfection in wisdom and conduct, one enters the forest determined to live only on fruits that have fallen from trees; (2) without any of these, one resolves to live only on bulbs and fruits; (3) without any of these, one builds a fire-shrine and worships the fire-god; (4) without any of these, one resolves to entertain recluses or brahmana and to serve them. But you have been trained in none of these, Ambattha! Even your teacher has not fulfilled any of these.

A king's ambassador might speak as the king does while conveying his commands, yet, he does not become king thereby. Recitation of the veda composed by sages does not make one a sage. Did those sages go about well-dressed and groomed and live on rich food; were they waited upon by women; did they drive chariots or live in guarded towns as you do? No. Neither you nor your teacher is a sage, nor do you live as they did.

The Lord then got up and walked up and down. Ambattha observed all the signs of a superior man except two (concerning the Lord's private parts and tongue). By his psychic power the Lord made him see the first and at the same time he extended his tongue which touched his forehead. Ambattha was convinced.

"Ambattha returned to his, teacher and conveyed everything to him. Pokkarasadi himself went to the Lord and apologised for Ambattha's behaviour. He too verified the thirty marks as Ambajtha had done. Then one day, Pokkarasadi invited the Lord to a meal. After this meal, the Lord discoursed upon the dhamma; Pokkarasadi attained the vision of truth even while he was listening to it. He, his family and his people, there-upon became the Lord's disciples.

3rd JUNE

cetayamanassa me papiyo acetayamanassa me seyyo. ahan ce va kho pana ceteyyam abhisamkhareyyam, ima ca me sanna nirujjheyyum, anna ca olarika sanna uppajjeyyum. yan nunaham na ceteyyam na abhisam- khareyyan ti

Thus have I heard:

The Lord was staying in Savatthi in the Jeta grove. One day the Lord thought of paying a visit to the wanderer, Potthapada. Potthapada greeted the Lord, and when he was seated asked the Lord:

Once we were discussing the arresting or suppression of awareness and how it could be brought about. One of the participants said: "Notions arise and cease in a man without reason or cause. When they arise he becomes aware of them; when they

cease the awareness of them also ceases." Another said: "Awareness is a man's soul. When the soul enters him, he becomes conscious; when it leaves him, he becomes unconscious, unaware." Yet another said: "It is neither. Some recluses and brahmana are so powerful that they infuse awareness into one and withdraw it from another. When it is infused one becomes aware and when it is withdrawn the awareness ceases." I thought of the Lord, for the Lord is skilled in these matters. Therefore I submit this question to the Lord for clarification.

The LORD said:

It is not by any of these that awareness arises and ceases, but it is by a reason or cause. By training, ideas arise and by training they cease. And what is the training? (Here the Lord described how a house-holder renounces family life and trains himself in self-restraint and mindfulness and then resorts to seclusion for the practice of the first meditation.) When he has realised that the five hindrances to meditation (desire, ill-will, sloth, worry and doubt) have been overcome, joy arises in him; there is peace within him. Free from evil dispositions, he enters into the first meditation. He is aware that the evil dispositions have ceased. There arises in him an actual awareness of joy and peace which arises from detachment and this idea persists in him. Then he abandons reasoning and investigation and enters into the second meditation. The joy and peace born of detachment that he experienced pass away and there arises a subtle but actual awareness of joy and peace which are born of concentration. This awareness persists in him. Then he enters into and abides in the third meditation. The joy and peace born of concentration pass away and there arises a subtle but actual awareness of the bliss of equilibrium which now persists. Then he enters the fourth meditation in which the awareness of the joy and peace comes to an end. But there arises the awareness of the absence of pain and of pleasure and this awareness persists in him. Passing beyond the consciousness of form, he contemplates: "Space is infinite." Then awareness of form, which existed before, yields place to the blissful but actual awareness of the infinity of space. That too comes to an end when he contemplates, "Cognition is infinite" and there is awareness only of awareness itself. Beyond that he contemplates on 'no-thing' and there arises in him the awareness of the unreality of all objects. He then contemplates thus: "It is better not to contemplate at all. If I go on thus contemplating, these ideas might pass away and undesirable ones might arise. So, I shall not contemplate or imagine anything any more." Then no thoughts or notions and so on arise in him. There is total cessation of all thoughts. This is the training. Potthapada.

4th JUNE

etam hi kho poṭṭhapada attha-samhitam etam

dhamma-samhitam etam adibrahmacariyakam

etam nibbidaya viragaya nirodhaya upasamaya abhinnaya sambodhaya nibbanaya samvattati Potthapada asked: "Does the Lord teach of only one summit of consciousness or
several of them?" The Lord said: "One and several. As one state of consciousness is restrained then the other is seen, up to the last. Hence, there are several and there is one."

Potthapada asked again: "Which is first, Lord, awareness or know- ledge?" The Lord said: "Awareness arises first and then comes knowledge. So that one is able to say: 'Because of my awareness of this, I know.'"

Potthapada then asked the Lord about the world, soul and life after death. To all of these the Lord replied: "That is a matter on which I have expressed no opinion. This question is not relevant to dhamma; it is useless, for it does not lead to right conduct or to nibbana. But I have expounded what sorrow is, the origin of sorrow, the cessation of sorrow and the method of the cessation of sorrow. This, Potthapada is meaningful, promotes dhamma, it is the root of right conduct, it is Conducive to renunciation, dispassion, self-restraint, peace, insight, awakening and nibbana." (After saying so, the Lord left.)

After some days, both Potthapada and Citta, the son of the elephant trainer, approached the Lord.

The LORD said to them:

There are some who say that the soul is perfectly happy and healthy after death. I ask them: "Have beings from the beyond told you they are perfectly happy?" Their answer is "No". Surely, their talk is unfounded. It is like a man falling in love with a woman he has not seen or known. It is like a man building a staircase to a mansion which he has not even seen.

There are these three aspects of the personality. The material, the immaterial and the formless. The first one is made of the four elements and sustained by food. The second one is the psychological replica. The third one is consciousness, awareness. I point out the way to the rejection of those aspects of the personality, so that those dispositions that tend towards evil may cease and those that further virtue may increase. Thus the fullness of perfection may be realised. It cannot be that when these are ensured sorrow continues. When these conditions are fulfilled, there will be joy, peace and unbroken mindfulness. But one may ask: "What are the three aspects of the personality you are talking about? My answer would be: "The very personality that you see for yourself. However, when one of the aspects prevails, the other two are not seen or realised; just as you know that you existed in the past, you exist now and you will exist in the future. But right now you exist as you are, not as you were or will be

(and earlier you were as you were and not as you are now and so on). All these (material, immaterial and formless) are expressions which are commonly used and I make use of them without being led astray by them.

Delighted, Potthapada prayed to be accepted as a follower. Citta asked to be initiated into the order; and soon attained the highest goal.

5th JUNE

ekayano ayam bhikkhave maggo sattanam visuddhiya soka pariddavanam samatikkamaya dukkha domanassanam atthagamaya nayassa adhigamaya nibbanassa sacchikiriyaya yadidam cattaro satipatthana

Thus have I heard

The Lord was staying among the guru. He addressed the monks.

The LORD said:

There is only one path for the purification of beings, for the over-coming of grief and lamentation, for the setting of sorrow and mental disturbance. for the attainment of what is right and for the realisation of nibbana. And that is the fourfold mindfulness. That is: mindfulness of the body, feelings, thoughts and ideas. Such mindfulness should be cultivated by one who has over-come both likes and dislikes which are common in the world.

The monk retires to thesecluslon of the forest or an empty room and sits down cross-legged with his body erect. He then rouses mindful-ness. He tnhales and exhales, mindful that he is Inhaling and exhaling. He Is aware that the breath Is long or short. He inhales, contemplating: "I inhale, conscious of my whole body" and similarly exhales. Then he Inhales and exhales contemplating: "I inhale and exhale tranquillising my whole body".
He contemplates the body internally and externally. He contemplates that the body is constantly undergoing change - how it comes into being and passes away. He abides in this realisation, without grasping anything in the world.

When he gets up and walks, he is fully mindful and aware all the time: "1 walk". Similarly, In whatever he is doing. He is fully conscious and aware: "I am doing this". But he is aware all the time: "This is the body..

He then contemplates the body from top to toe and becomes aware of the composition of the body - blood, skin, hair and so on. He contemplates and becomes aware of the fact that the body is composed of the four elements (earth, water, fire and air/. He contemplates the fate of a dead body, decomposing, swelling and turning black and blue. He realises that his body too will be subject to such decomposition and

decay. He contemplates that body being devoured by animals; and realises that thia could happen to his own body. He contemplates that body reduced to • skeleton in the course of decomposition, or to the state of a heap of bones, and realises that his own body is subject to the same condition. Thu. He knows: "This is body" and is freed from likes and dislikes. He does not grasp anything.

Grasp - to cling to, to be attached, to depend upon, to identify oneself with.

6th JUNE

puna ca param bhikkhave bhikkhu dhammesu dhammanupassi viharati chasu ajjhattika bahiresu ayatanesu

The LORD continued:

Similarly, he becomes aware of feelings. He becomes aware of the arising of a painful or a pleasant feeling; he becomes aware of the cessation of such feelings. Thus he knows: "There is a feeling". He abides independent of them and does not grasp any of them.

Similarly, he becomes aware of thoughts or the state of his mind. When is lustful thought arises, he knows that it arises. When it ceases, he knows that the mind is free from lustful thoughts. He is aware when his mind is full of hate, or free from hate; he is aware whether it is dull or alert, attentive or distracted, and so on. He knows: "This is a thought".

Similarly, he is mindful of the nature of things. He is aware of the following five hindrances, when they arise and when they cease. He is aware when a sensuous desire arises and when it ceases. Even so with regard to Ul-will, sloth, worry and doubt.

So, too, he becomes aware of the five groups of grasping or attach-ment - form, feeling, perception, mental activities and cognition.

In the same way, he becomes aware of the six internal and external spheres of the senses. He is aware of the nature of sight, the objects of sight and any fetter that may arise on account of their interaction. He is also aware of the dropping away or of the abandonment of such a fetter. Moreover, he is aware of the way to ensure that such a fetter will not arise again. Even no with regard to the other senses.

Similarly, he becomes mindful of the seven factors of enlightenment. He knows when they are present in himself; he knows when they are absent; and he knows when they reach fruition. Thus he knows when mindfulness, the search for truth, energy. joy, serenity, rapture and equanimity come into being within himself and how they attain full development.

Even so the monk considers the nature of the reality from the point of view of the four noble truths. He is aware of sorrow as it really is. He is aware of the arising of sorrow as it is. He is aware of the cessation of sorrow as it really is and he knows the means to the cessation of sorrow as it really is.

Although the hands and so forth are many different farts

As a body that is to be protected they are the same;

Likewise although all creatures are different,

Their wish to be happy is the same as mine.

Bodhisattvacharyavatara

7th JUNE

yo hi koci bhikkhave ime cattaro satipaṭṭane evam bhaveyya satta vassani, tassa dvinnam phalanam annataram phalam patikankham, ditthe va dhamme anna sati va upadisese anagamita

The LORD continued:

What is sorrow? Birth, old age, death, grief, despair, suffering, not to get what one longs for - in short. the five groups of attachment are sorrow. One might long for or wish not to be born again or not to be subjected to sorrow. But this is not achieved merely by wishing.

The five groups of upadana (attachment) are material form, feeling, perception, mental dispositions and cognition.

What is the truth concerning the arising of sorrow? Craving which gives rise to rebirth, which is accompanied by lust and self-indulgence; whether it is craving for sensual pleasure or craving for a future life or even a craving for cessation of rebirth - it is still craving. Craving arises for those things in the world which are considered pleasant. What are those things? Things which stimulate the senses in a pleasant way. Craving arises from feelings that are born of such stimuli. Craving also arises from the perception of those things. Cravings arise on account of mental dispositions or conditioning which incline the mind that way. When the mind is preoccupied with the things of the world and when the mind is deliberating or contemplating those things, craving arises.

What is the truth concerning the cessation of sorrow? The total cessation of that craving, giving up of that craving, detachment from that craving. It has to be given up in those very sources where it arises. The objects that give rise to that craving should be abandoned. The thoughts that give rise to that craving must be abandoned. The feelings, the stimuli. the perception and the mental conditioning that give rise to

craving should be abandoned. Mental preoccupation and deliberation about things seen and so on should be given up as these give rise to craving. This is the cessation of sorrow.

What are the means for the cessation of sorrow? The noble eightfold path is the means for the cessation of sorrow. Right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right meditation are the eight. Knowledge of sorrow, of its arising, of its cessation and of the means itself is the right view. Aspiration towards renunciation, benevolence and kindness is right aspiration. Refraining from slander, lying and idle talk is right speech. Refraining from killing, theft and immorality is right action. Living by right means is right livelihood. Effort to rouse good qualities and to destroy evil is right effort. Right mindfulness is the fourfold mindfulness. Right meditation is to resort to seclusion and, free from craving and evil, to enter into the first, the second, the third and the fourth meditations.

Whoever practises the fourfold mindfulness for a period of seven years will either attain enlightenment in the present life or he will return to this world no more. Nay, if he practises the fourfold mindfulness for even seven days, it shall be so.

8th JUNE

tassa evam appamattassa atapino pahitattassa viharato ye te gehasita sarasamkappa te pahiyanti, tesam pahana ajjhattam eva cittam santiṭṭhati sannisidati ekodihoti samadhiyati

Thus have I heard:

The lord was staying near Savatthi in the Jeta grove. The assembly of monks was engaged one day in discussing among themselves the Lord's teaching concerning mindfulness of the body. At that moment the Lord entered Into their midst and explained it in the following words.

The LORD said:

A monk, having retired to a secluded place in the forest, takes his seat holding his back erect. and arouses mindfulness within himself. Mindful he breathes to and mindful he breathes out, comprehending all the time: "I am breathing a short or a long breath". Then he trains himself, thinking: "I will breathe in (and out) tranquillising the activity of the body". While he does this, with diligence, all worldly memories and aspirations are dispelled; when they are thus dispelled the mind is made steady, calm and concentrated. (Even when the monk is walking. lying down, or whatever else he is doing and whatever be the position of the body. he continues to be conscious: "I am doing this".)

The monk then reflects upon the contents or composition of the body -the hair, skin, flesh, bones. internal organs, blood, excrements and so on. It is like a man who has a bag full of all sorts of grain and who. as the contents of the bag are poured out. knows "This is rice", "This is sesamum" and so on. Then the monk reflects on the elements that constitute the body - the element of extension (earth), the element of cohesion (water), the element of radiation (fire) and the element of motion (air). Thus he develops mindfulness of the body.

The monk might visualise a body lying in a cemetery being devoured by vultures and other animals, or a skeleton devoid of flesh, or a few pieces of unconnected bone-fragments. and realise: "This body of mine too is of the same nature and has not gone past that state". Thus he develops mindfulness of body. While he is diligently contemplating in that manner. all worldly thoughts and aspirations are eradicated and the mind is steadied and concentrated.

Again, the monk, free from pursuit of sense-pleasures and immoral states of mind, enters into the first meditation, the second, the third and the fourth meditation. At each stage, he saturates and suffuses this very body with the rapture and Joy of that stage of meditation. Thus he develops mindfulness of the body. As a result, those skilled states which are connected with knowledge grow in him. Mira, the evil one, afflicts one who has not developed mindfulness, but Mira does not assail one who has thus cultivated mindfulness of body. He who has cultivated mindful-ness of body is able to direct his attention to this or that and realise its truth through his transcendental knowledge.

The following ten advantages flow from mindfulness of body: conquest of likes and dislikes; overcoming of fear; endurance of cold, heat, hunger and so on; endurance of bodily feelings which may be painful; the ability to enter Into the four meditations without effort; acquisition of psychic powers; ability to comprehend with one's own mind, others' minds as they are; recollection of manifold former habitations; understanding of good and evil destinies of others; the destruction of asava and establishment in the state of freedom.

9th JUNE

anapanasati bhikkhave bhavita bahulikata mahapphala hoti mahanisamsa Thus have I heard: The Lord was staying near Savatthi in the eastern monastery with a large number of

monks. There were many great elders who were train-ing newly ordained monks. The Lord was highly pleased with this and extended his stay there. This attracted more and more people and the number of newly ordained monks also increased. One full moon day the Lord addressed the assembly of monks.

The LORD said: This assembly of monks is without idle words. It is worthy of honour.

Gifts given to
such an assembly are of incomparable merit. In this assembly there are fully liberated ones, those whose five fetters are destroyed and they who will take only one more incarnation; there are those who have entered the stream and are not liable to downfall and they who live intent on the practice of mind--development with the help of mindfulness on inhalation and exhalation.

Mindfulness of inhalation and exhalation, if it is cherished and practised with intensity, is productive of great fruit. It will bring about the four applications of mindfulness and the perfection of the seven links in awakening.

A monk having seated himself in a secluded spot. with his body held erect, arouses mindfulness in front of him. Mindful he exhales. mindful he inhales, whether the breath is long or short. Then he trains himself In the following ways:

(i) He breathes in and out) experiencing the body: he breathes in and out) tranquillising the activity of the body, thus at that time he is fully conscious of the body in the body. This is mindfulness of the body.

(ii) He breathes in (and out) experiencing rapture (and joy). Thus at that time he is fully conscious of the feelings in the feelings. This Is the application of mindfulness as to feelings.

(iii) He breathes in (and out) experiencing thought. Thus he rejoices in thought, concentrates on thought and frees thought. at the same time fully conscious of the mind in the mind. This is the application of mindfulness as to mind.

(iv) He breathes in (and out) beholding impermanence, detachment, stopping, casting away. Thus he contemplates the mental states and is fully conscious of them. This is the application of mindfulness to the mental states.

When thus unmuddled mindfulness is aroused in the monk, the first link in awakening (mindfulness) is stirred up. He begins to investigate it by means of wisdom and the second link (investigation) is awakened. While he is thus investigating, great energy the third link! is aroused. As a result of this, the fourth link in awakening rapture is stirred up. As a result of this the body and mind are tranquillised and the fifth link (tranquillity) becomes manifest. Tranquillity leads to concentration. The sixth link (concentration) is awakened. The monk attains to fulfilment. When he looks at a thought with concentration, the seventh link (equanimity) is stirred up and comes to fulfilment in the monk. Thus mindfulness of breathing leads to the four applications of mindfulness and also to the seven links of awakening.

10th JUNE

yam kinci rahula rupam... sabbam rupam n'etam mama n'eso 'ham asmi na meso atta ti evam etam yathabhutam sammappannaya daṭṭhabban ti Thus have I heard: The Lord was staying near Savatthi. One morning the lord went out for alms-gathering.
Rahula was following closely behind him.

The LORD said to him: "All forms. Rahula, and all things that have form, gross or subtle. should be understood as form; realise by intuitive wisdom that 'This is form. This is not self. This is not mine'." the Lord continued: Not only form, but also experience, perception, habitual tendencies and consciousness must be realised for what they are." Rahula sought the foot of a tree and there sat cross-legged in contemplation (mindfulness). In the evening he approached the Lord and asked him: "How is the mindfulness of inhalation and exhalation so beneficial?"

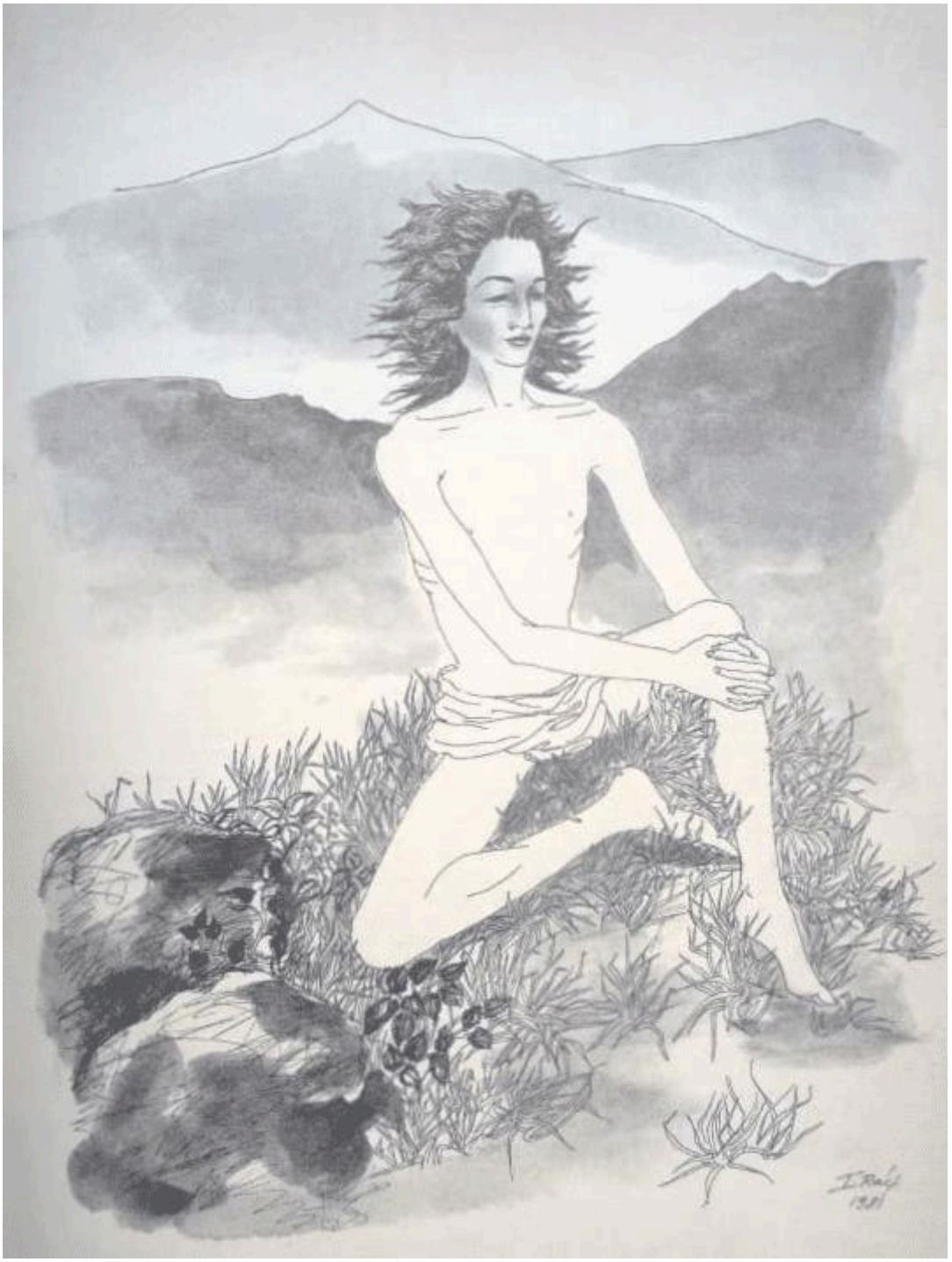
The LORD said:

There are these five elements - earth, water, fire, air and space. They are both internal and external. Internally all that is solid is earth: hair, nails, teeth, skin, flesh, bones, internal organs. Internally all that is liquid is water: blood, phlegm, fat, tears, saliva, urine etc. Internally, whatever produces heat is fire: heat, warmth, vitality, digestion and assimilation. Internally all that is in motion is air: wind in the abdomen or in the limbs, breathing, etc. Internally whatever is cavernous is space: the ears, the nose, the mouth the throat and so on. One should realise by perfect intuitive wisdom: "This is not self. This is not mine." Thus one should see all this as it is. Thus is thought cleansed of these elements.

Still contemplating the elements, O Rahula, develop the characteristics of the elements. Earth, water and fire purify all that is thrown into them. They are patient and forbearing and are not disgusted with the unclean things thrown into them. Even so be forbearing. Air does not adhere to one spot; even so let not sensory Impressions stay in your mind. Then cultivate mindfulness that is friendliness, compassion, sympathetic Joy and equanimity; thus will you be freed from hate, cruelty, aversion and sensory reaction. Then cultivate mindfulness that all things are impure; thus will attachment to them not arise. Cultivate mindfulness that all things are impermanent ; thus will the egotistic notion: 'I am' be got rid of.

Then train yourself as follows. While breathing in feel (1) 'I inhale, experiencing the whole body'. (21 'I inhale tranquillising the activities of the body'. (3) 'I inhale experiencing rapture'. (4) 'experiencing happiness; (5) 'experiencing the activity of thought', (6) 'tranquillising the activity of thought', (7) 'experiencing thought', (8)

'rejoicing in thought', (9) 'concentrating on thought'. (10) 'experiencing freedom from thought'. (11) 'conscious of impermanence'. (12) 'of dispassion', (13) 'of the cessation of everything' and (14) 'of discarding everything'. (In each case, have the same feeling while exhaling.) He who is thus mindful of the inhalation and exhalation is conscious at all times, even at the time of his last breath.



11th JUNE

ekayano ayam bhikkhave maggo sattanam visuddhiya soka-pari-siddayam samatikkamaya duhkhadomanassanam atthagamaya nayassa adhigamaya nibbanassa sacchikiriyaya yadidam cattaro satipatthana

Thus have I heard:

One day, when the Lord was staying in the land of the Kuru, In Kammassadhamma, he spoke to the monks.

The LORD said:

There is but one path, o monks, for the purification of one's whole being, for the overcoming of sorrow and for the eradication of pain and psychological distress, for the progress in evolution and for the realisation of nibbana: that is the fourfold mindfulness. What is the fourfold mindful-ness? The monk beholds the body in the body with all his attention passionately centred in his attention, without any trace of ignorance or illusion concerning it. Similarly, he becomes aware or mindful of sense-experiences. Thirdly, he becomes intensely aware of the mind and its activities. Lastly, he becomes intensely aware of the truth (dhamma) in the essential nature of everything.

How does a monk practise mindfulness in relation to the body? He sits in a secluded place. He holds his back straight. He becomes aware of his breathing: "1 am now breathing in." "I am now breathing out." Then he learns to become aware of his whole body while breathing in and breathing out; he learns to tranquillise the psychosomatic agitations while breathing in and breathing out, by asserting: "I tranquillise the inner agitations while I breathe in." "I tranquillise the inner agitations while I breathe out." Thus he becomes fully aware of the body internally and externally, of its growth and of its decay. Knowing: "Such is the body" he lives wisely, free from attachment to anything. When he walks, he knows: "I am walking" and when he sits, he knows: "1 am seated". Whatever he does, he is aware of it and he acts in a conscious way. Moreover, he knows all that is in the body from top to toe - the hair, the skin, the blood, the bones, etc., even as the owner of the grocery store knows his stock. He is aware that the body is composed of earth, water, heat and air. He sees a corpse and he knows that 'his' body too is of a similar nature. He sees d decomposed or a decomposing body and knows that 'his' body too is of the same nature as that. By such contemplation and by such knowledge does the monk practise mindfulness concerning the body?

In the same way, the wise monk practises mindfulness concerning feelings and sensory experiences. He becomes conscious of the nature of a pleasant feeling and of an unpleasant feeling, whether they are associated with material or subtle objects. 1k becomes aware of the external or the internal nature of those feelings and of their commencement and their termination. He knows, "Such is the nature of feeling or

sensory experience," and he is therefore not attached to anything in this world. That is how the monk becomes mindful of feelings and experiences.

12th JUNE

yo hi koci bhikkhave ime cattaro satipattane evam bhaveyya sattaham, tassa dvinnam phalanam annataram phalam patikankham; ditthe va dhamme anna, sati va upadisese anagamita

The LORD continued:

How does a monk practise mindfulness in regard to the mind itself? He is aware of the different states of the mind: "The mind is subject to attraction now", and "The mind is free from attraction now"; or that it is impure or pure, deluded or undeluded, contracted or expansive, great or small, moving on or without motion, collected or distracted, freed or fettered. With this knowledge, the monk lives free from attraction and aversion with just enough mental activity for such living.

How does a monk practise mindfulness in regard to the truth (dhamma)? He becomes aware of the truth concerning the five obstacles, which arc: desire, dullness, restlessness and doubt. He is aware of their presence when they are present, of their absence when they are absent, of their arising anew, of their elimination and of their utter annihilation (so that they do not arise again in the future). Thus he knows them as they are; he is aware of their essential and true nature.

Again, the monk trains himself to be aware of the five modes of conditioning which are: form, feeling or experience. Perception. Habit or mould (tendency or predisposition) and conditioned awareness. He is aware of the truth concerning their presence, their arising and their cessation. He pays just that much attention to them as is necessary and lives free of all attachment or dependence on the world.

Again. The monk practises mindfulness in regard to the six sense-objects, both internal and external. They are: sight and form, hearing and sound, the sense of smell and smell, taste and flavours, the tactile sense and its objects and the mind and its own objects. He is aware of their interacting relationship (bondage) when it arises, when it does not arise, when it is abandoned and when it is annihilated. Thus he lives without attachment to the world.

Again. The monk becomes aware of the seven links of awakening. They are: mindfulness, investigation of dhamma, energy, joy, serenity. Concentration and equanimity. He is aware of their arising, subsiding, existing, non-existing and annihilation.

Again, the monk contemplates the four noble truths. He knows sorrow as it really is, he knows the arising of sorrow, he knows the ending of sorrow and he knows the

course leading to the ending of sorrow. Knowing the truth concerning these, he lives free of all attachment to the world.

One who practises this fourfold mindfulness for seven years, six. Five, four. three, two or one year; or seven months, six, five, four, three, two or one month, or a fortnight or a week gains either of two fruits, which are profound knowledge here rind now or, if there is some residue of conditioning, the state of one who does not return to worldly existence once again.

13th JUNE

cittuppadam-pi kho aham cunda kusalesu dhammesu bahukaram vadami ko pana vado kayena vacaya anuvidhiyanasu

Thus have I heard:

While the lord was staying in the kid grove the venerable Maha Cunda spoke to him thus: "Lord, we come across various points of view in this world, associated with the doctrines concerning the self, the world, etc. Does the practice of mindfulness or contemplation remove such views from the heart of the monk?"

The LORD replied

These views and doctrines are dispelled only by perfect wisdom and by the direct realisation : "This is not mine", "This Is not I" and "This Is not my self".

Such freedom is not attained when a monk enters into the first state of meditation, which Is accompanied by logic and observation. Nor is it attained by one who has risen to the second state where only peace and bliss prevail, though in these states the monk may feel :"I am free of the wrong views " .

The monk may even have risen above all these and may rest in peace which is the third meditation; or he may have got rid of joy and sorrow after becoming aware of such experiences in past incarnations. Yet. Though he is at peace here and now, he is not totally free from the wrong views.

Similarly, a monk may even realise the infinite nature of space or of consciousness; and beyond that he may rest in an ineffable state beyond perception and non-perception. These are indeed peaceful states but they do not constitute the higher life.

What is the nature of freedom? It is when you free yourself from violence or harmfulness, aggression or domination, greed, impurity of conduct. falsehood, unrestrained speech, corrupt life-style, anger, doubt. deceitfulness, indolence, lack of faith, arrogance, ignorance and confusion. weakness in wisdom and attachment to worldly objects.

Indeed, I say that the arising of thought can be regarded as conducive to the promotion of titiamma , in determining right action and right speech. In the monk. the thought should arise: "Others may be violent , we shall not be violent" and so on. With the help of thought, the monk chooses a 'different' road to the one that others take. That is the road of perfect view, perfect thought, perfect speech, perfect activity, perfect life- style, perfect endeavour, perfect contemplation, perfect Concentration, perfect knowledge and perfect freedom. Right thoughts elevate one even ab wrong thoughts degrade one.

It is, however, not possible for one who is himself sinking in the mire of indiscipline. To bring about a disciplined state of mind in another. It is possible for one who is himself well disciplined to help another discipline the mind. When the mind is thus disciplined, there is freedom from wrong views.

14th JUNE

tassa na vinnaṇaviparipṇamanuparivattaja paritassana dhammasamup- pada cittam pariyadaya tiṭṭhanti cetaso pariyadana na c'ev uttasava hoti na ca vighatava na ca upekhava anupadaya ca na paritassati

Thus have I heard:

The Lord was then staying. Near Savatthi in the Jeta grave. One day he addressed the following sutta to the assembled monks.

The LORD said:

Even as a monk is engaged in investigation, his consciousness of what is external should be undistracted and not dissipated and his consciousness of what is internal should not be slackened or disturbed by grasping (attachment); then there is no more birth, old age and death or sorrow for him.

Having said this much the Lord retired. The monks considered this among themselves and decided that the venerable Maha Kaccana should elaborate on the sutta thus given in brief by the Lord, for the Lord him-self spoke highly of the venerable Maha Kaccana. The venerable MAHA KACCANA then spoke as follows:

O monks, the external consciousness of the monk who is engaged in investigation should be undistracted and not dissipated. What does this mean? It should not run after signs of material shape nor should it be attached or bound to the satisfaction in such signs. Similarly with the activities of the other senses and their objects, up to the level o! the mental states.

The internal consciousness of the monk engaged in investigation should not be slackened or disturbed by grasping (attachment). What does this mean? Free from the pleasures of the senses, a monk enters the first meditation with its characteristics of

rapture and joy: but if his conscious-ness runs after the rapture and joy. his thought is slackened in regard to what's internal. Similarly in the second meditation, if his conscious-ness runs after rapture arid joy born of concentration, and if in the third meditation it runs after the joy of equanimity, and if in the fourth meditation it runs after what is neither anguish nor joy. the thought is slackened in regard to what is Internal. All these should be avoided.

What is meant by 'disturbed by grasping (attachment)' ' It is when someone who is untrained In dhamma regards material shape Itself as sell, or the self as existing in the material Shupe (even so in feeling, perception, tendencies and consciousness). Isiah every alternation in the material shape and so on, his awareness alters and there is disturbance consequent upon such preoccupation with the changes in the forms and so on. Rut, if he is claimed in dhamma and does not regard the self as the form and so on (or that the self is in the form and so on), even while the form and all the rest of it undergo changes, his awareness is not preoccupied with the changes and there is no disturbance. His feelings change, his experiences change, his consciousness changes, but since his awareness is not preoccupied with these changes, there is no disturbance in him arising out of these changes. Because of this non-obsession with his thought, he is neither afraid nor annoyed nor subject to craving, and he is unattached.

Later. when. This exposition was brought to the notice of the Lord. he applauded and said. "It you had asked me to explain it. I would have said exactly the same thing.

15th JUNE

tena hi tvam vaccha dve dhamme uttarim bhavehi, samathan ca

Thus have I heard:

The Lord was staying near rajagaha. The wandering ascetic, Vacchagotta, approached the Lord one day and requested him to teach him in brief the moral and the immoral states. The Lord replied: "I shall describe them to you in full and in brief. Listen. The following are unskilled (immoral) states: greed, aversion, confusion, violence, stealing, unethical sense-enjoyment, falsehood in speech, slanderous speech, harsh speech, frivolous speech, covetousness, hate and wrong view. The absence of these are skilled (moral) states. He who has completely rooted out craving is a perfected one and he is freed."

Vaccha asked: "Has the good Gotama even one disciple who follows the dhamma?"

The Lord answered: "Indeed, there are many hundreds of monks and nuns, as well as men and women lay_ -followers,who are enjoying sense-pleasures but who are keen on following the teacher's instructions." Vaccha accepted: "If only the good Gotama or the monks or the lay-followers or the householders (men) follow the dhamma, it would be incomplete; but since monks and nuns. lay-followers and men and women

householders pursue the life of brahmacariya, it is indeed complete." He prayed to be accepted as an ordained disciple and was prepared to undergo a four-year probation if necessary. He was ordained immediately.

After some months, Vaccha approached the Lord again and said: "Revered teacher, I have learned what has to be learned. Let the Lord teach me further dhamma."

The Lord said: "Develop calmness and awareness. With these you will be able to penetrate all things and gain any psychic power you want. If you wish you can become many, go through a mountain,walk on water, enter the earth and emerge from it, touch the sun and the moon, acquire supernatural powers of seeing and hearing and knowledge of others' minds (to see if they are with or without attachment. aversion and confusion) and to know if they are freed or not, gain knowledge of your own past habitations, know the destiny of different classes of human beings and see for yourself how the noble ones go to heaven and the evil ones go to hell. On the other hand. if you wish_ to,_ you may gain transcendental knowledge and enter the state free from asava and abide in it."

Having heard this, Vaccha soon realised the state free from asava and of total freedom. He knew by his own transcendental knowledge that he had been completely freed from birth and death. He had become one of the perfected ones.

One day, Vaccha saw a number of monks going to the Lord and sent word through them: "Please convey my salutations to the Lord's feet and inform him: 'The Lord is waited on by me'." They conveyed this message to the Lord who said to them: "By my own mind I have understood that Vaccha has gained the knowledge of the three periods of time. Ile is of great power and great majesty."

16th JUNE

ayam vuccati bhikkhave bhikkhu vasi vitakkapariyayapathesu, yam vitakkam akankhissati tam vitakkam vitakkessati, yam vitakkam n' akankhissati na tam vitakkam vitakkessati; acchecchi tapham vavattayi samyo janam samma manabhisamaya antam akasi dukkhassati

Thus have I heard:

The Lord was staying in the Jeta grove near Savatthi. One day he addressed the following words to the monks.

The LORD said:

O monks, that monk who would cultivate the higher mind (adhicittam- super-consciousness) should again and again pay attention to the following five methods.

When the monk finds that there arises within him thoughts which are unskilled or unworthy, in as much as they are characterised by desire, aversion and delusion, he should turn his mind to those thoughts which have other characteristics, which are skilled (moral) and therefore worthy. By this method are the unskilled (immoral) and unworthy thoughts removed and the mind gains calmness and concentration. This is like the work of a skilful carpenter: he pulls out a large peg with the help of a small If, peg.

If however, the unholy and unworthy thoughts still continue to arise, even while the monk is endeavouring to replace them with holy and worthy thoughts, he should resort to the second method. He should then contemplate the dangers that are accompanied by such unworthy and evil thoughts and the painful consequences that are bound to follow if they are not checked. By this method are the unskilled and unworthy thoughts wiped out and the mind gains calmness and concentration. This method can be compared to a young man or woman who is fond of adornments. If that person finds a filthy snake or some such dead thing hanging round the neck, he or she would quickly throw it away in utter disgust.

If even this method is found to be inadequate, then the monk should resort to forgetfulness and pay no attention to the evil or unworthy thought. By this method the evil and unworthy thoughts come to an end and the mind gains calmness and concentration. This is like a man who does not want to see a sight in front of him and therefore closes his eyes. If even this method is not successful and if the undisciplined and unworthy thoughts continue to arise, the monk should investigate the phenomenon of thinking itself and directly observe the form of the thought. Thus will he be able to put an end to the undisciplined and unworthy thought and the mind will gain calmness and concentration. This is like a man who, while walking considers the nature of walking and decides: "It is easier to stand still, it is easier still to sit and it is easiest to He down."

If this method too is unsuccessful, then the monk should grind his teeth, press his tongue against the roof of the mouth and with a resolute effort subdue his mind. This is like a strong man overpowering a weak man. By this method he shall surely get rid of the unskilled thoughts and gain calmness and concentration.

O Monks, such a person is considered to have mastered the mind and its movement. He is able to think what he wishes to think and he does not entertain a thought which he does not wish to think. He gets rid of craving. He has snapped bondage. He is free from pride. He has gone beyond sorrow.

17th JUNE

38

nanu maya moghapurisa anekapariyayena paticcasamuppannam vinnanam vuttam annatra paccaya natthi vinnapassa sambhavo ti Thus have I heard: The Lord was staying near Savatthi. A monk known as Sati was propagating a wrong interpretation of the Lord's teaching, saying: "It is consciousness that does everything." Some other monks approached Sati and endeavoured to make him see the error, but Sati asserted that that was indeed the Lord's teaching. The monks then brought this to the Lord's attention. The Lord sent for Sati and questioned him. Sati replied: "Such indeed is my understanding of the Lord's teaching." "What is this consciousness, Sati?" asked the Lord. "That which feels, speaks and experiences the fruition of past deeds," replied Sati.

The LORD said:

When did I teach such dhamma? Deluded one, have I not with the help of numerous illustrations taught that consciousness itself arises on account of psychological conditioning and that otherwise (movement in) consciousness does not arise? You foolishly misinterpret the teaching and cling to the wrong view. This will lead you to great sorrow. (The Lord then turned to the other monks, who concurred that such indeed was the Lord's teaching.)

The LORD explained further:

Consciousness (awareness or experience) arises in response to certain conditions and is then identified as such. When the awareness arises in response to visual objects, it is known as vision; when it arises in response to sound, it is known as hearing and so on. When the awareness arises in response to the mind or mental objects, it is known as mental consciousness. Do you see that the stimuli give rise to the awareness? Do you see that but for the stimuli that awareness would cease? (The monks assented). One then begins to wonder: can the stimuli be cut off and the awareness be stopped? However, only when one intuitively knows that the awareness has arisen and how it has arisen will the enquiry concerning it come to an end. When you have this purified intuitive vision, you know that the dhamma is a boat to cross over to the other side and not to be regarded as a gain by itself.

These are the four sources of stimuli (food) that are responsible for the birth and sustenance of created beings. Matter, sensation, mental activity and awareness. These have craving as their source. Experience gives rise to craving. Sense-contact gives rise to experience. the existence of their objects is the cause of such sense-contact. Name-and form (concepts and percepts) are the cause of these objects. Such concepts And percepts arise in consciousness. Consciousness arises on account of psychological conditioning or impressions. These impressions and this conditioning exist because of

ignorance. On account of the conditioning caused by ignorance there arise the impressions, sense-contact, consciousness, name-and- form, sense-objects, experience, craving and the fourfold stimuli, with birth and the sorrow attendant upon it. When one puts an end to ignorance, all the others cease. When craving ceases, grasping ceases, becoming ceases, birth ceases and with it old age, death and sorrow.

18th JUNE

111

so evam pajanati: evam kira me dhamma ahutva sambhonti,

hutva pativedenti ti

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. One day he addressed the monks.

The LORD said:

O monks, Sariputta has great wisdom. For half a month Sariputta had uninterrupted clear-sight (vipassanam) into the nature of things (dhamma). Free from sense-pleasures and from unskilled states of the mind, he enters into the first meditation. He generates within himself all those qualities that belong to this first meditation: sustained and efficient reasoning, direct inner observation, ecstasy, concentration of the mind, feeling, awareness, determination, energy and mindfulness. All these arise in him in full awareness, he is aware of their persistence and he is aware of their cessation. He knows this: "These things were not and they have arisen; having been, they cease to be". Knowing thus, he is neither attracted by them nor repelled by them. He is independent of them. He dwells with a mind that is not confined or limited, but he knows that there is something beyond.

In the same way, he enters into the second meditation and generates those qualities that are the characteristics of the second meditation: inward tranquillity, ecstasy, concentration of the mind and so on. He is aware of their arising, persistence and cessation, but he knows that there is something else. He enters into the third meditation and consciously generates those qualities that are the characteristics of the third meditation. He is aware of their arising, of their persistence and of their cessation; and he knows that there is something else. Similarly, he enters into the fourth meditation and consciously generates the qualities that are characteristic of the fourth meditation feeling that is neither pleasant nor painful, purity of mind (through mindfulness) and so on. He is aware of their arising, of their persistence and of their cessation. He knows that there is something else.

He enters into the awareness that: "Space is endless". Then, consciously he enters into the awareness that: "Consciousness is endless". Then he becomes aware: "There is nothing". Then consciously and in full awareness he enters into and abides in the plane of neither-perception- nor-non-perception. He emerges from that plane fully aware, mindful. He is aware: "All these things were not in me and they arose in me and they have ceased to be". He is not attracted by anything nor repelled by anything; he is free and dwells with the mind unconditioned.

He goes beyond even that state and realises that all his asava have been destroyed. Mindful he emerges from that attainment. He is not attracted to anything, nor is he repelled by anything. He is free and independent. He dwells with the mind unconditioned. He knows: "There is nothing beyond this".

If one could speak of someone who has attained total freedom or of someone who is the Lord's own son born of his mouth, one could truthfully say that it is Sariputta.

19th JUNE

122

evam santam etam ananda bhikkhu evam pajanati: yo kho

me pancas upadanakkhandesu asmimano so me pahino ti

Thus have I heard:

The Lord was staying near Kapilavatthu. He noticed that in the dwelling place of Sakya Kalakhemaka, many lodgings had been prepared. He enquired of Ananda and found out that many monks were staying there. He then addressed Ananda in the following words.

The LORD said:

A monk does not shine if he finds delight in his own group or in some other group. If he is not thus delighted in his own or in some other group, but finds happiness in renunciation and non-attachment, then he shines. I do not see a single form that can be the source of delight: all this is subject to change and therefore to grief and lamentation. Therefore, without becoming aware of any signs or indications (names), the tathagata abides in the inner emptiness. When the tathagata abides in this emptiness, monks and nuns and lay-followers gather around him. Even then, constantly established in non-attachment, he instructs them in order to inspire them. Therefore, a monk who also wishes to delight in such emptiness, should concentrate his mind towards that end.

A monk should practise this in exactly the same way as he practises the four meditations. He turns his attention upon the inward emptiness, but he is not satisfied

with it; his mind is not freed by that emptiness. He becomes aware of this. He turns his attention to the inward emptiness and to the external emptiness. He becomes aware that while he does so, his mind has not found equanimity. Then Once again he turns his attention to the inner emptiness and then again to external emptiness. Then he turns his attention on equanimity. While he is concentrating on equanimity, his mind is satisfied and freed.

While still in this inner state, he paces up and down, he stands, moves about and lies down. He is aware that in all those activities no undesirable state of mind arises. If he turns his attention to speaking, he thinks: "I will not indulge in vain talk; I will talk only on dhamma, awakening and nibbana". He is clearly conscious of this. Even so in regard to thinking. He thinks: "I will think only those thoughts connected with the goal, self-awakening or nibbana."

While he is thus reflecting, he finds that the mind is inclined towards the five strands of sense-pleasure, and he is conscious that it is so. If he finds that the mind does not lean towards the five strands of sense- pleasure, he is conscious that it is so. Even so in regard to the five groups of upadana. All these should be given up by a monk, who should be clearly conscious of their arising and of their cessation. While he is thus clearly conscious of their rising and falling, they are abandoned. Then the monk comprehends thus: within these five groups of upadana, whatever was based on 'I am' has been got rid of. He is clearly conscious of this.

20th JUNE

151

mahapurisaviharo h esa, Sariputta, yadidam sunnata

Thus have I heard:

The Lord was staying near Rajagaha in the bamboo grove. One day the venerable Sariputta emerged from his solitary meditation and approached the Lord, greeted him and sat down at a respectful distance. The Lord said to him: "You are calm and radiant. Your senses are pure and even your skin is clear. In what state are you established now, Sariputta".

Sariputta answered: "I abide in the fullness of emptiness, sunnata, revered teacher."

The LORD said:

It is good, Sariputta. This is indeed the state in which the great men are established the state of sunnata (emptiness).

If a monk should wish to abide in emptiness, he should go about and train himself thus. He should consider: "As I went along the road for alms-gathering, did I have in my mind

any attachment, aversion or confusion in regard to sensory reaction to the forms seen and so on?" If the monk realises that he had, then he should strive to get rid of them. However, if he knows that there was no attachment, aversion or confusion in his mind, he should get rid of even their seeds with joy and rapture and be devoted to the cultivation of the skilful states day and night.

Again, the monk should consider: "Have the five strands of sense- pleasure been got rid of by me? Have 1 got rid of the five hindrances?". If they have not been got rid of, he should train himself to get rid of them. If they have been got rid of, then he can abandon even their seeds completely, with rapture and joy, and train himself in the skilled states day and night..

He should consider: "Do I fully understand the five groups of grasp- ing?" If he does not understand them fully, he should strive to do so; if he does understand them fully, he can abandon them and train himself day and night in the skilled states, with joy and rapture.

Again he should consider: "Have I developed the four applications of mindfulness, the four right efforts, the four bases of inner spiritual power, the five forms of control of the senses, the five powers, the seven links in awakening, calm and insight and the ariya eightfold way?" If he has not, he should strive to develop them; and if he has, he can with joy and rapture abandon them and train himself day and night in the skilled states.

Again he should consider: "Have I realised knowledge and freedom?" If he has not he should diligently strive for them; and if he has, he can with joy and rapture abandon them and train himself day and night in the skilled states.

It is in this manner that the monk should purify himself completely, if he wishes to abide in emptiness.

21st JUNE

so sunnam idam sannagatam kamasavenati pajanati; sunnam

idam sannagatam bhavasavenati pajanati; sunnam idam

sannagatam avijjasavenati pajanati. atthi c'ev' idam

asunnatam, yadidam imam eva kayam paṭicca salayatanikam

jivitapaccaya ti

Thus have I heard:

The Lord was staying near Savatthi in the eastern monastery. One day he addressed the following words to Ananda, who recounted the Lords previous declaration that : "I. Ananda. through abiding in emptiness. am now abiding in the fullness thereof".

The LORD said:

Ananda. This palace of Migara's mother is now empty of elephants. and other animals, empty of crowds of people, empty of all but the assembly of monks. All else does not exist; only the assembly of monks exists. In a similar way, a monk may empty his awareness of the village and human beings, but remain aware of only the forest. His mind is satisfied with that awareness. He realises: "The disturbances caused by the village and human beings do not arise; only the disturbance relating to the forest exists for me". This Is his realisation of emptiness.

Even so, a monk, unmindful of human beings and of the forest. remains aware only of the earth. He then realises: "This perception is empty of human beings and forest; only the earth exists". Such is his realisation of emptiness. In the same way he might, unmindful even of the earth, empty his awareness of the earth, and realise: "Only one exists - the infinite space". He might be unmindful even of the infinite akasa (space) and realise that: "Only one exists - the infinite conscious-ness". He might be unmindful even of the infinite consciousness and realise that: "Only one exists - the plane of no-thing". He might be unmindful even of the plane of no-thing but become aware of "The only thing grounded on the plane of neither-perception-nor-non-perception". He might then comprehend thus: "The disturbances that may arise from the plane of no-thing do not exist; but only they exist that arise from the plane of neither-perception-nor-non-perception". Becoming unaware of even that plane, the monk attends to that which is grounded on the concentration of the mind that is without signs. Established in that, he realises: "The disturbances that might exist from neither-perception- nor-non-perception do not exist here. The mind is freed in the concentration of the signless. There is only this degree of disturbance - the six sensory fields that. conditioned by life, are based on this body itself".

But then he comprehends: "This concentration of the mind that is singles has been put together by thought and is impermanent as a concept)". When he realises this, the mind is freed from sense-pleasures and from the asava of becoming. He realises this freedom. He comprehends: "The disturbances that arise from sense-pleasure and from becoming and from ignorance do not exist". He comprehends: "This wisdom is empty of the three asava which are pursuit of sense-pleasure, of becoming and of ignorance", He realises that there is only one factor which is not empty: the six sensory fields that, conditioned by life, are based on the body itself. This for him is the highest realisation of emptiness.

22nd JUNE

ya kho bhikkhave imehi sattangehi cittassa ekaggata parikkhata, ayam vuccati bhikkhave ariyo sammanamadhi sa-upanino iti pi, saparikkharo iti pi

Thus have I heard:

The Lord was then staving in Stivatthl in the Jeta grove. One day he discoursed to the monks on concentration with Its causal factors and accompaniments.

The LORD said:

One-pointedness of the mind, which is accompanied by these seven: right view, right purpose, right speech, right action, right livelihood, right endeavour and right mindfulness, is called the ariya right concen-tration with causal factors and accompaniments.

Right view, O monks, is the foremost among these. Why? Because it is by right view that one is able to know what is right view, right purpose, and so on and what is wrong view, wrong purpose and so on. To know wrong view as wrong view and right view as right view. is right view. Wrong view is to hold that there is no charity, offering and sacrifice; that there is neither this world nor the world beyond: that there are no recluses and brahmana who live virtuously and who proclaim the truth concerning this world and the other which they have gained by their own transcendental knowledge. Right view, O monks, is of two types: with asava and yielding rebirth and without asava and ariya (component of the way). The right view with asava is the opposite of the wrong view (above). The right view without asava is wisdom, the component ol enlightenment, which arises in one who is of ariya thought and conversant with the way.

Right endeavour is the endeavour to reach the right view and it involves right mindfulness. These three are always together. Mindfully one gets rid of the wrong view, mindfully one cultivates the right view and this is right endeavour.

Wrong purpose inclines one towards sense-pleasure, and harm. Right purpose is twofold. Right purpose which is meritorious but leads to rebirth, inclines one towards renunciation and absence of ill-will and harm. Right purpose which is free from asava.' inclines one towards total focusing and application of the mind in one who follows the ariya way.

Lying, slander. harsh speech and gossiping constitute wrong speech. Abstention from these is right speech, which Is meritorious but leads to rebirth. If such right speech is found in one who is walking the ariya way, it is right speech free from asava. Violence, greed and incontinence constitute wrong action. Non-violence, absence of greed and chastity are right action, meritorious but leading to rebirth. In one who is following the ariya way this becomes right action free front asava. Cheating and dishonesty constitute the wrong mode of livelihood. Honesty is the right mode of livelihood,

meritorious but leading to rebirth. When it is found in one who is on the way it is free from asava.

Right view is the most important. From It proceed right purpose. speech, action, mode of livelihood, endeavour, mindfulness, concentration. knowledge and freedom, in that order and wrong view in worn away by it. At the same time, immoral states that arise on account of wrong view come to an end. In the same way wrong purpose and so on are got rid of by right purpose and so on. All evil states arising from wrong freedom l are eliminated by right freedom and right freedom arrives at full development and fulfillment.

23rd JUNE

tasmatiha bhikkhave pandita bhavissama vimamsaka ti:

evam hi vo bhikkhave sikkhitabban ti

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day he addressed the monks in the following words.

The LORD said :

Fears, troubles and misfortunes arise only for the fool and not for the wise man. Hence, O monks, you should train yourselves saying: "May we become wise by means of investigation." When a monk is an adept in the fundamentals of dhamma, in the conditioned genesis or dependent origination and also in the possible and the impossible, he can undertake such investigation.

When can it be said that the monk is an adept in the fundamentals of dhamma? When he knows and sees the eighteen factors which are the five elements, their objects and the connecting consciousness, the mind. mental states and mental consciousness. Or, when he knows and sees the six elements (of extension, etc.). Or, when he knows and sees the dual factors, viz., happiness and anguish, gladness and sorrow, equanimity and ignorance. Or, when he knows and sees the pairs of opposites. viz., sense-indulgence and renunciation, malice and non-malice, harming and non-harming. Or, when he knows the three factors, viz., gross sense-pleasures, subtle materiality and non-materiality. Or, when he knows and sees the two fundamentals, viz., conditioned and unconditioned.

There are six sense-fields, Ananda, both internal and external -the eye and the material shape and so on. When he knows and sees these six internal-external sense-fields, he is skilled in them.

What is the conditioned genesis? Here a monk knows that : "When this arises, the other comes into being". Conditioned by ignorance are kamma-formations. Conditioned by kamma-formations is consciousness. Conditioned by consciousness are name and form. Conditioned by name and form are the six senses. Conditioned by the senses is contact. Conditioned by contact is feeling (experience). Conditioned by feeling is craving. Conditioned by craving is attachment (grasping). Conditioned by grasping is becoming. Conditioned by becoming is birth. Thence arise old age, death, sorrow and despair.

What are the possible and impossible? Here, the monk knows that it is impossible that one who is possessed of the right view would believe in the permanence of created things or in their being the source of happiness; or that he would rely on anything as having or being the self: or that he would take his father's or his mother's life or shed the tathagata s blood or create it schism in the order; or that the monk would comprehend that the wrong conduct of the body, mind of speech would lead to agreeable results and that the right conduct of the body. mind and speech would lead to disagreeable results; or that wrong conduct of the body, mind and speech would lead to a happy destiny or that the right conduct of the body, mind and speech would lead to an evil destiny. One who is thus adept in these factors, in the conditioned genesis and in the possible and the impossible, can undertake the investigation which will lead to wisdom.

24th JUNE

sila-paridhota hi bho gotama panna, panna-paridhotam silam, yattha

silam tattha panna, yattha panna tattha silam, silavato panna

pannavato silam, sila-pannanan ca pana lokanmim aggam akkhayati

Thus have I heard:

The Lord was touring the Anga country and had arrived at Campa. There was a brahmana known as Sonadanda in that place. One day, he noticed crowds of brahmana and other householders going towards the Gaggara lake in Campa; on enquiry he found out that they were going to meet the Lord. He too got ready to go, in spite of the remonstrance of his associates who said that if he went to Gotama the latter's prestige would increase and the brahmana's decrease.

As he approached the Gaggara lake, however, he became anxious. If he asked a question, the Lord might outwit him and he would lose face with his own students. If the Lord asked a question, he might not be able to answer properly and again lose face with his students. If he turned back now, they might ridicule him. He wished that the Lord would question him on a matter which he knew well! Knowing his mind, the Lord

asked him: "What are the qualities, according to the brahmana, that a brahmana should possess?"

Sonadanda was happy and he answered: "That he should be born of brahmana parents on both sides, that he should recite the scriptures, that he should be handsome (of good colour), virtuous, learned and wise." When the Lord questioned him as to which one was dispensable, Sonadanda continued: "Colour could be dispensed with first. Even knowledge of the scriptures could be dispensed with. We could ignore the birth, too, if the brahmana had virtue and wisdom." At this his associates protested.. The Lord said to them: "Either let him speak to me, or, if you are not satisfied, you speak to me, the other being silent." Sopadanda pointed to a young brahmana and asked his associates: "If this boy who is fair, knows the scriptures and is born of good parents, but also kills and speaks lies, drinks and commits adultery, would his colour, knowledge of scriptures or birth be of any avail? Only virtue and wisdom are vital." The Lord asked him: "Can one of these two be left out as well?" The brahmana replied: "No, Gotama. Wisdom is purified by virtue; virtue is purified by wisdom. Where there is virtue, there is wisdom; where there is wisdom, there is virtue. To the virtuous, there is wisdom. To the wise there is virtue. Hence these two are considered foremost in the world."

The Lord said: "Exactly, brahmana. I, too, say the same." Then the Lord expounded both sila (virtue) and also panna (wisdom) and concluded: "This also is virtue and this also is wisdom".

Sonadapda was delighted. He prayed to the Lord to accept him as a disciple. He invited the Lord for a meal in his house. After the Lord had taken his meal, Sonadanda (who still wished to maintain his status as the teacher of the brahmana) prayed that the Lord might accept his salutations with joined palms. This would be equal to rising from the seat and taking off the turban as a salutation with the head.

25th JUNE

imaya ca brahmana yanna-sampadaya anna yanna-

sampada uttaritara va panitatara va matthiti

Thus have I heard:

The Lord was touring Magadha. There was a brahmana, Kutadanta who ruled over a domain granted to him by the king. This brahmana desired to perform a great sacrifice. He went to the Lord and asked for instructions concerning the best way to perform the sacrifice.

The LORD said:

There once was a king named Mahavijita who similarly wanted to offer a sacrifice. His brahmana aide, however, counselled him: "The king's subjects are harassed by dacoits

who plunder frequently.. This is not the time to levy more taxes in order to perform the sacrifice. To put an end to this disorder, let the king subsidise farmers, provide capital to traders and enhance the wages of the servants of the state. Thus people pursuing their professions will not resort to plunder. The king's revenue will go up and there will be peace!" The king decreed this to be so. The revenue went up and there was peace. Again the king thought of performing the sacrifice.

At the aide's suggestion, the king issued invitations to the kşatriya (warriors), the brahmana, the officials and the traders. They applauded the enterprise and provided the material for the sacrifice.

A brahmana aide counselled the king in the best way to perform the sacrifice. In that sacrifice no animals were slain, no trees were felled, no grass was cut, the workers were not driven by fear of punishment and they worked voluntarily. The articles used were ghee, oil, butter, milk, honey and sugar. The gifts that the kings had brought were distributed to the body. The gifts that the brahmana, the traders and the house-holders had brought were all similarly distributed around the sacrificial place. Thus was the sacrifice well performed?

Kutadanta was silent. Then he asked the Lord: "Does the venerable Gotama admit that he himself attended this sacrifice?" "Yes," said the Lord: "I was the brahmana aide to the king".

"Is there a sacrifice less difficult and less troublesome, but with greater advantage than this?" asked the brahmana. The Lord went on to describe the following: (1) an endowment which makes perpetual gifts to recluses possible. (2) The provision of a dwelling place for the monks. (3) Taking refuge in the buddha, the dhamma and the sangha. (4) The undertaking to practise the precepts, like non-violence, honesty, purity, and so on. Better than all these is a life of virtue (sila) and wisdom (panna). (Here the Lord discoursed at length on an encounter with a buddha, self-restraint and renouncing the home and everything up to the destruction of the asava.) "There is no sacrifice which is higher and sweeter than this, O brahmana.

Kutadanta obtained the divine eye for the realisation of the truth then and there.

26th JUNE

114

yatharupam bhante attabhavapatilabham sevato akusala dhamma abhivad- dhanti kusala dhamma parihayanti, evarupo attabhavapatilabho na sevitabbo

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. One day he discoursed thus to the monks on what to do and what not to do:

"I say, O monks, that physical conduct, speech and mental activity are of two kinds one kind to be promoted and the other kind not to be indulged in. Even so with the arising of thoughts and perceptions."

When the Lord had said this, the venerable Sariputta expanded and expounded the Lord's teachings in the following words: "What is the mean- ing of the Lord's words? Any physical action, speech or mental activity that is conducive to the increase of impure states of mind and to the decrease of pure states, should be avoided; they that are conducive to the increase of pure states of mind should be resorted to. Non-violence, compassion, non-stealing, restraint of the senses (particularly in regard to sexual relations) these physical acts are to be resorted to. Truthful- ness, gentle and sweet speech, non-indulgence in slander, abandonment of frivolous chatter, speaking what is true at the right time and talking of dhamma - this is speech fit to be resorted to. Non-covetousness and absence of ill-will constitute right mental activity. There is this distinction even with regard to the arising of thought: one should not let covetous and malevolent thoughts arise in the mind. Again, such perceptions as lead to covetousness and malevolence, and which as a consequence increase impure states of mind, should be avoided. Such perceptions as lead to non-covetousness and benevolence, and which as a consequence increase pure states of mind, should be pursued." The Lord approved of this expansion by Sariputta.

The Lord said: "Assumption of views and also assumption of individuality are of two kinds - one to be pursued and the other to be avoided." When the Lord said this, Sariputta expanded and expounded the teaching. "The assumption of that view which is conducive to the growth of pure mental states, is to be pursued and the other to be avoided. The right view is: 'There are recluses and brahmana who have realised the truth concerning this world and the world beyond and who have proclaimed that truth. Gifts are fruitful." That assumption of individuality which increases unskilled (impure) states of mind should be avoided and its opposite pursued."

The Lord approved of this explanation. He then expounded the six senses and their objects, robe-material, almsfood, lodging, country, and declared that even in their case there was one kind to be avoided and the other to be adopted. Sariputta explained that this distinction was based upon whether these things promoted skilled (pure) states of mind or not. The Lord approved of this explanation and concluded: "If the gods, men, brahmana, mara, Brahma and generations of recluses were to understand this, it would be conducive to their welfare for a long time.

27th JUNE

112

tassa me evam janato evam passato kamanava pi cittam vimuccittha, bhavasava pi cittam vimuccittha, avijjasava pi cittam vimuccittha, vimuttasmim vimuttam iti nanam ahosi

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove. One day he addressed the monks in the following words.

The LORD said:

O monks, a monk declares that: "There is no more birth for me; there is no more becoming". Hearing this one should neither rejoice nor protest. But one might ask: "Revered one, the Lord has laid down four bases for such a statement. That which is seen is said to be seen, that which is heard is said to be heard, that which is sensed is said to be sensed and that which is cognised is said to be cognised. On which of these is your statement based?" If the monk replies: "Not being attracted repelled by what is seen, heard, sensed and cognised, I dwell independently with a mind unconfined", such a reply is to be lauded.

But one might ask again: "Revered one, the Lord has laid down the five types of grasping. How did you view these when you made your statement?" If the monk answers: "I have realised that the material shape and so on is worthless, impermanent and comfortless, and by their falling away, therefore, I realise that the mind is freed of the asava, with no grasping at all", he should be lauded. Similarly, one might enquire of his attitude towards the six elements (the five elementals and conscious-ness) which the Lord has fully described. If he answers: "I have realised that these elements are not-self and that the self is not dependent upon the elements. Thus is the mind freed", he should be lauded. Similarly, one might question his attitude concerning the six internal and external sense-fields (e.g. the eye and the material shapes). He should be lauded if he answers: "By the dropping or falling away of craving. Attachment or delight in respect to the eye, material shape, visual consciousness and objects cognised by it, the mind is freed. Even so with the other senses and fields. By giving up the hankering after these, realising that they are psychological dogmas, biases and tendencies, the mind is freed of the asava, with no grasping." Similarly, one might ask: "With what knowledge have you arrived at the falling away of the false notion: 'I am the doer'?" He might answer as follows: "Formerly, I was a householder. The tathagata (or his disciple) taught me the dhamma. I went forth into the homeless life. I lived a simple and austere life. Endowed with moral habit, I experienced the bliss of blamelessness. Unattracted by sense-experiences, I experienced the bliss of non attachment. Possessed of mindfulness and clear vision, I retired to a secluded place and generated mindfulness within myself. I got rid of covetousness, ill-will, sloth, restlessness and doubt, and cultivated benevolence (compassion), mindfulness,

calmness and an unperplexed mind. Successively the four meditations. I truly understood: these are the asava and this is the course leading to their cessation. I was freed from desire. I was freed from becoming. I was freed from ignorance, I realise that I am so freed." He should then be applauded.

28th JUNE

santan' eva kho mahali sunakkhatto licchavi-putto dibbani saddani

nassosi piya-rupani kamupanamhitani rajaniyani no asantaniti

Thus have I heard:

The Lord was staying at Vesali in the great wood. A large number of brahmana were also staying at Vesali at the same time. These brahmana, having heard of the Lord, decided to meet him. They went to the great wood. However, the venerable Nagita informed them that the Lord was in solitude and could not be disturbed. The Licchavi Otthaddha also arrived there with a retinue of his own. The novice Siha felt that it was better to inform the Lord. He did so and the Lord came out to meet all of them.

The Licchavi Otthaddha said: "A few days ago Sunakkhatta, the Licchavi, came to me and said that he had come under your care only three years ago and already he could see heavenly forms, though he cannot hear heavenly sounds. Are they or are they not real?"

The LORD replied: "The delightful forms that Sunakkhatta experiences, which are pleasant to see and which satisfy one's desires, are indeed real, O Mahali, not unreal, and the divine sounds are real, too. He is able to see the celestial visions and not hear the celestial sounds because he has practised one-sided concentration, directed at the visions and not at the sounds.. If he had practised concentration with the object of hearing, he would have been able to hear the celestial sounds. If he had been practising concentration with the object of seeing and hearing, that would have been possible. This is the natural effect of samadhi (contemplation)."

Otthaddha asked: "Is it for gaining these powers that the monks lead a religious life under the Lord?"

The LORD replied: "No, Mahali.. There are higher and sweeter things for which they lead such a life. They are, in order: (1) He destroys the three bonds (delusion of self, doubt and trust in ceremonies) and becomes a sotapanna. He is not reborn in a state of woe, being devoted to sambodhi or enlightenment (2) When the three bonds are completely destroyed and when attachment, aversion and delusion are worn out, he becomes a sakadagami who, on his next return to the world shall end sorrow. (3) When he has broken the five bonds (the above three and also sensuality and ill-will), he goes to the highest heavens, never to return to this world-condition. (4) When all the asava

have been destroyed, he is freed in mind and consciousness. These are the states for which the monks lead the religious life under me."

Otthaddha asked: "Is there a method by which one reaches this state, Sir?"

The LORD replied: "Yes, Mahali. That is the noble eightfold path right view, right aspiration, right speech, right action, right means of livelihood, right effort, right mindfulness, and right concentration."

29th JUNE

imam kho aham kevaddha iddhi-patihariye adinavam

Sampansamano iddhi-patihariyena aṭṭiyami harayami

jigucchami

Thus have I heard:

The Lord was staying at Nalanda in the mango grove. A young householder, Kevaddha, approached the Lord one day and said: "Lord, Nalanda is a reputed place already. If the Lord should train some of the monks in gaining psychic powers it would be even more so." But the Lord replied: "That is not how I wish to instruct the monks." This exchange was repeated thrice.

At last the LORD said:

There are three wonders which I myself have realised and which I teach the monks. They are: the wonder of psychic powers, the wonder of manifestation and the wonder of instruction. One who possesses the psychic powers can become invisible, multiply himself, walk on water and so on. Someone who believes and trusts him, should of course see him do all this. Then, that believer should in turn tell an unbeliever what he has been. The unbeliever might very well respond: "It is by the use of a particular charm that he is able to perform these wonders". It is because I see this danger in the practice of psychic powers that I loathe, I abhor and I am contemptuous of psychic powers. The wonders of manifestations are similar-like reading another person's mind, emotions and so on.

Then there is the wonder of instruction. In this, one could instruct another: "Do not reason this way, reason that way. Consider it thus and not thus. Get rid of this tendency, train yourself thus and remain so." A tathagata is born in this world. Someone renounces the household life and follows him. He acquires self-restraint and so on, gets rid of the five hindrances, and with the resulting peace he trains himself in the four meditations and achieves the destruction of the asava. This is the wonder of instruction.

Once upon a time, a doubt arose in the mind of a monk: "How do these four elements (earth, water, fire and air) dissolve without a trace?" He worked himself up into a state of ecstasy and went to the realm of the gods, where he asked them this question. None of them could answer, not even the king of the gods, not the creator Brahma, who instructed him to ask the Maha Brahma. When the Maha Brahma manifested himself before the monk he put the same question to him. The Maha Brahma did not answer but announced himself as the supreme, almighty Lord of all. When the monk continued to question him, the Maha Brahma drew him aside and, out of hearing of the other gods, he replied: "I do not know, but ask lord Buddha; it was foolish of you to abandon him and come here." When he came to me, I said to him:

"Your question should be: 'Where do earth, water, fire and air. find no foothold? Where do name -and-form cease without a trace?' And then my answer would be: 'In consciousness which is invisible and infinite. In it earth, water, fire and air, as also name-and-form, cease without leaving a trace behind. And when that consciousness ceases, all of them cease."

30th JUNE

kathan ca bhikkhave saphalo upakkamo hoti saphalam padhanam. idha bhikkhave bhikkhu na heva anaddhabhutam attanam dukkhena addhabhäveti dhammikan ca sukham na paricajjaṭi, tasmin ca sukhe anadhimucchite hoti

Thus have I heard:

The Lord was staying at Devadaha . One day he addressed the monks.

The LORD said:

O monks, the Joins hold the view that all the individual's experiences. pleasant or painful are due to past deeds, and that by burning up these in the practice of asceticism and by not doing anything now, one attains the destruction of anguish. I asked the Jains: "Do you know that you yourself existed in the past? Do you know that it was you who performed those acts? Do you know how much sorrow is got rid of by austerities now?" The Jains answered: "No" to all these questions. They answered that it was the doctrine of NEthaptitta who claimed omni-science and that it was his doctrine In which they believed.

I said to them: "Faith, inclination, tradition, consideration of reasons and acceptance of some doctrines have a twofold effect. Tell me: what was your faith, your inclination and so on?" They did not answer. l asked them again: "When you are engaged in severe effort or striving, do you experience a severe, painful feeling?" They replied in the affirm-ative. I said to them: "When there is severe striving or effort, there is surely a feeling of pain. Hut you think you can overcome sorrow by means of effort which gives rise to such severe pain! This is surely ignorance."

I asked them again: "Can you experience now that which is to be experienced in the future? Or, can you experience in the future that which is to be experienced now? Or. can you make an unpleasant experience a pleasant one and vice versa? Or, can you ripen an unripe kamma or postpone the ripening of a kamma?" They replied in the negative to all these questions.

O monks, if the experiences of an individual are the result of past deeds, or the creation of a deity (fate), or the result of some necessity or birth in a species, or the result of their present actions, then all effort becomes fruitless. How does -effort become fruitful? A monk does not let his unmastered self be mastered by sorrow and he does not spurn natural happiness, though he is not tainted by it. He strives against the source of anguish (which is desire or attachment) in a spirit of detachment.

When he is indifferent to the source of sorrow, there is equanimity in him and there is freedom from sorrow. He realises that by living as he pleases, he allows evil states to thrive within himself, whereas by striving against the self through the experience of sorrow, evil states do not grow. After thus striving for some time, when the purpose is accomplished and there is no more striving through sorrowful experiences. such effort drops away because it has reached fruition.

Again, when a tathagata arises in this world, the monk has faith in him, he purifies his mind of doubt. Then he enters into the first, the second, the third and the fourth meditation. He recollects his former habitations (Incarnations) and he recollects the good and the evil destiny of beings. When his mind is thus thoroughly purified, he knows that sorrow has come to an end.

1st JULY

24

anupada parinibbanat tham kho avuso bhagavati brahmacariyam vussatiti

Thus have I heard:

The Lord was staying near Rajagaha. Many monks were staying in their native district for the rainy season. Some of them approached the Lord and saluted him. He asked them: "Which of the monks living in their native districts are regarded by the local seekers (brahmacari) as those practising and propagating teaching the following.. contentment, love of solitude, non-attachment, dynamic application, right behaviour, concentration, wisdom, freedom, the right understanding and perception of freedom? Which of the monks are regarded as inspirers and instructors who can spiritually awaken, delight and guide other brahmacari (seekers)" They replied: "The venerable Purina who is the son of Mantani is regarded as such a one ." Sariputta, sitting near the Lord, heard this.

After some time, the Lord moved to Savalthi. Punna heard of this and went to where the Lord was slaying. After hearing the Lord's discourse on the dhamma, Punna retired to Andhavanam to contemplate. A monk said to Sariputta : "You have spoken highly of the venerable Punna. He is now in Andhavanam ." Sariputia quickly went to Andhavanam.

That evening Saripulta approached Punna and questioned him: "Sir, is a life of brahmacariya lived under the Lord?" "Yes," answered Puwa. But, to Sariputta 's questions: "ls it for the purpose of gaining purity of behaviour or purity of mind, or right view (vision), or getting rid of doubt, or knowing the distinction between the right path and the wrong path, or acquiring an insight into the nature of the course, or for gaining purity of knowledge and vision that one lives a life of brahma-cariya under the Lord?" Punna replied: "No, sir." S-ariputta thereupon asked: "What, then, is the purpose for which one lives a life of brahma-cariya under the Lord?" Punna replied: "Purely for complete nibbana without qualifications (or nibbana without conditions).

Sariputta asked again: "Is purity of behaviour, mind, and so on, total nibbana without qualifications?" "No, sir," replied Purina. "Is total nibbana without these states?" "No, sir ." When asked to explain, Purina said:"Sir, if the Lord considered that purity of behaviour was total nibbana without qualifications, he would have declared that such total nibbana is the same as qualified nibbana. Similarly with the other states. On the other hand, if nibbana has nothing to do with these states, then the ordinary (immature and unawakened) man would be in total nibbana”

I shall illustrate this with a parable. King Pasenadi of Kosala is staying in Savatthi and has urgent work to do in Saketa. To get there quickly, he orders seven relays of horses. Ile rides out of the palace on the first horse, abandons this when he finds the second horse and continues in this way until the seventh takes him to Saketa. However, it is by means of the first that he got to the second, and so on, till the seventh took him to Saketa. Even so, purity of behaviour leads to purity of mind, that leads to purity of vision, and then follow cessation of doubt, knowledge of the right path and the wrong path, insight into the nature of the course and purity of knowledge and vision. Such purity of know-ledge and vision is for the purpose of attaining nibbana. But the life of brahmacariya lived under the Lord, is only to reach unqualified nibbana which has no limitations."

Thrilled by this exposition, Sariputta extolled Purina, who, finding out it was Sariputta , exclaimed: "Ah, I have been talking thus to a great disciple regarded as being equal to the great teacher. Had I known this earlier, I would not have spoken at such length.

2nd JULY

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aṭṭhārasamanopavicārabhikkhu puriso chaphassayatano caturadhitthano (yattha thitam mannussava nappavattanti, mannussave kho pana nappavattamane muni santo ti vuccati) pannam nappamajjeyya, saccam anurakkheyya, cagam anubruheyya, santim eva so sikkheyyati ayam uddeso chadhatuvibhangassa

Thus have I heard:

The Lord was on a walking tour of Magadha. He arrived at Rajagaha and approached the potter Bhaggava at whose house he wanted to spend a night. Another monk had already been accommodated by the potter. When the Lord asked the monk, he was more than willing that the Lord too should spend the night in the house. On enquiry, the Lord learnt that he was of a good family and had entered the homeless state on account of the Lord himself, though he had not met the Lord in person and would not recognise him if he did so. Both of them spent the night in meditation. It occurred to the Lord that he might teach the dhamma to the young monk, who expressed his eagerness to listen.

The LORD said:

Man has six elements, six sensory contacts, eighteen mental states and four resolves. When there is stability, conceit does not continue to exist and that sage is said to be at peace. But there should be no slothfulness in wisdom; truth must be guarded, renunciation must be cultivated and he should train himself in peace. This is the exposition of the six elements.

The six elements are the element of extension and so on. The six fields of sense-contacts are the visual field and so on. And the eighteen mental states are joy, sorrow and equanimity that arise in relation to each of these six fields of sense-contacts. The four resolves are: the resolves for wisdom, truth, renunciation and peace. When it was said that there should be no slothfulness in wisdom and so on, what was meant by it? Listen, I shall tell you how not to be slothful in wisdom.

The element of extension (earth) is both internal and external. Whatever is hard and solid in the body is of this element - hair, nails, teeth, the internal organs. In the same way whatever is hard and solid outside is of this element. Having clearly seen this, he knows: "This is not I" and thus he cleanses his mind of this element.

The liquid element is both internal and external. Whatever is liquid in the body is composed of this element - blood, saliva, fat, phlegm and so on. Even so whatever is liquid outside is composed of this element. He sees this clearly and knows: "This is not I" and cleanses his mind of this element.

The element of radiation (fire) is both internal and external. All internal warmth in the body, is from this element as heat - the digestive fire, vitality and so on. Similarly with

external objects. Clearly seeing it thus, he knows: "This is not I" and cleanses the mind of this element.

The element of motion (air) is both internal and external. Whatever is motion in the body, is made of this element - wind in the belly, breathing and so on. Clearly seeing this and knowing: "This is not I" he cleanses the mind of this element.

The element of space is both internal and external. Internal space is the cavities of the mouth, ears and so on, and there is external space. Clearly seeing this and knowing: "This is not I" he cleanses the mind of this element.

3rd JULY

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seyyathapi bhikkhu telan ca paticca vattin ca paticca telappadipo jhayati, tass' eva telassa ca vaṭṭiya pariyadana annassa ca anupahara anaharo nibbayati, evam eva bhikkhu kayapariyattikam vedanam vediyamano; kayapariyantikam vedanam vediyamiti pajanati

The LORD continued:

When the consciousness has thus been purified, with that conscious- ness a monk is able to comprehend what is painful, what is pleasant and what is neither pleasant nor painful. When such an experience arises, he knows that it has arisen; when it ceases, he knows that it has ceased.

The equanimity that remains after this is quite pure, pliable and resplendent. By focusing this equanimity on the plane of infinite ether (and later, on the infinite consciousness, on the plane of no-thing and on the plane of neither-perception-nor-non-perception) it is supported and nourished by what it is focused on.

But then he realises that such an equanimity is supported, nourished and constructed. He neither constructs such equanimity nor does he think of becoming or de-becoming (not-becoming). He is attached to nothing in this world because he does not cling to anything. He is not troubled. He has reached nibbana and he knows: "Birth has come to an end; there is no more becoming."

He is not attached to a pleasurable feeling or to a painful feeling. If such feelings come to him he experiences them in a detached way. Such experience is limited to the body and the life-principle; he knows that on the decomposition of the body all these experiences will cease. It is like an oil lamp which has been fed with oil and a wick. It burns on account of the oil and when there is lack of fuel it goes out. Even so, an experience that is limited to the body comes to an end when the body dies, after the life-principle has come to an end.

He who is endowed with this comprehension is endowed with the resolve to attain wisdom. It is founded on truth and is unshakeable. He is endowed with the highest resolve to attain truth. With this his former attachments cease; therefore he is endowed with the highest resolve to attain renunciation. The former feelings of ill-will and hostility, confusion and corruption are abandoned. Therefore, he is endowed with the highest resolve to attain peace. These are the four resolves.

He does not indulge in supposition; a supposition is defective. "I am", "This I am", "I will be", "I will not be" and such other ideas are all suppositions. When he has gone beyond all suppositions the sage is at peace. He is not agitated. There is stability. Hence it was said that when there is stability there is no conceit.

Having said this, the Lord asked the monk: "Do you remember the analysis of the six elements?" The young monk suddenly realised that it was the Lord himself and said: "Lord, I am guilty of a transgression. I did not know it was the Lord and treated the Lord as a friend. The confession led to his pardon. He prayed for ordination at the hands of the Lord. But the Lord pointed out: "Tathagata do not ordain anyone who does not have a bowl and robe." The monk went out to the village to obtain these. But on the way a cow knocked him down and he died. When this was later brought to the notice of the Lord, he remarked: "He was a man of wisdom. He followed the dhamma and did not ply me with questions about the dhamma. By the complete destruction of the five fetters, he has attained nibbana and will not return any more."

4th JULY

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tajjam tajjam, bhante, paccayam paticca tajja tajja vedana uppajjanti. tajjassa tajjassa paccayassa nirodha tajja tajja vedana nirujjhantiti

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day the Mahapajapati the Gotami, said to the Lord: "Let the Lord speak to the nuns on the dhamma." The Lord found out from Ananda that it was Nandaka's turn to speak to the nuns, though he was reluctant. But the Lord asked Nandaka to speak to the nuns and he agreed. Nandaka there- upon went to the king's monastery and said to the nuns: "There will be a talk consisting of questions; answer if you can, if you cannot, say so and if you do not understand, ask for clarification." They agreed.

"Sisters, is the eye permanent or impermanent?"

"Impermanent, revered sir."

"Is what is impermanent happiness or sorrow?"

"Sorrow, revered sir." "Is it right to regard what is impermanent and what gives rise to

sorrow as: 'This is
mine, this is I'?"

"No, revered sir."

Similarly he elicited negative answers to his questions concerning the ear and the other senses, the sense-experiences and the consciousness arising therefrom, and asked them: "It is like this: oil with which a lamp is fed is impermanent and liable to change; the wick is also liable to change. Can anyone assert that though these are liable to change, the light is permanent? If not, why not?" They replied: "It is not right to say so. Why not? As a result of this or that condition this or that arises; and if this or that condition ceases this or that also ceases. This or that cannot be permanent." Nandaka explained: "When the sense-fields are impermanent, the pleasure, pain or neutral state that arises on account of them cannot be permanent. This is clearly seen by an ariya disciple by means of intuitive wisdom. By means of this intuitive wisdom one cuts down the inner defilements, the inner fetters and the inner bonds, even as a butcher cuts an animal and skins it; after this, even if the butcher places the skin around the body, it will not become alive again - so too it is with this intuitive wisdom.

"There are these seven links in awakening which the monk develops and by means of which he destroys the asava and realises here and now by his own transcendental knowledge freedom of mind which is free from asava. These links are mindfulness, investigation, energy, rapture, impassability, concentration and equanimity, culminating in renunciation. Entering them, he abides in them, fully established in them."

Nandaka dismissed the nuns, who then went to pay their homage to the Lord. The Lord said: "On the night of the fourteenth lunar fortnight, people are in doubt as to whether the moon is full or not. Such is the mind of these nuns; there is a ray of doubt." Turning to Nandaka, the Lord said: "Repeat the instruction again tomorrow." Nandaka did so. When the nuns came to the Lord the next day, he said: "On the night of the full moon, people are not in doubt concerning the full moon. Even so is the understanding of these nuns. They were delighted with Nandaka's teaching and their aspirations were fulfilled."

5th JULY

11O

ka ca bhikkhave, sappurisanam gati? -

devamahattata va manussamahattata va ti

Thus have I heard:

The Lord was staying near Savatthi in the palace of Migara s mother. On a full moon day, he was surrounded by a large assembly of monks. The LORD spoke to them as follows:

O monks, a bad man cannot know who is a bad man; he cannot know who is a good man either. A bad man is possessed of evil tendencies, he keeps bad company, his speech and his actions are evil, his view is false and his gifts are the gifts of bad men. He lacks faith and has no shame or fear in regard to his evil. He is of muddled mindfulness. He is intent on tormenting himself and others. His speech is false, slanderous and harsh. He is violent, greedy and licentious. He does not believe in gifts (charity), sacrifice and service. He gives disrespectfully what is impure and useless. Such a bad man goes to hell after dying in this world.

O monks, a good man knows who a good man is and he knows who a bad man is. He has faith, he is ashamed of evil and fears evil (lest evil should arise in him). He has heard much and he is energetic. He is ever mindful and wise. He keeps company with good men of similar nature and habits. He is not intent on tormenting himself or others. His speech is free from lies, slander or harshness. He is non-violent, he does not take what has not been given to him and he is self-controlled. He believes in charity, sacrifice and service; he believes in this world and the world beyond; he has faith in the holy men. When he gives in charity, he gives with respect and with his own hand gifts that are pure and useful. Such a good man has a good destiny on leaving this world. What is that destiny? He attains the greatness of the celestials or he shines as the greatest among men.

All things are devoid of substantiality; they so exist that they are not absolutely existent. This non-substantiality of things which is their true nature, people do not know, and this is ignorance. All things are non-substantial and in regard to these the common people, owing to the power of ignorance and the thirst of passion, give rise to perversions and imaginative constructions. This is called ignorance. These people get bound by the two dead-ends; they do not know and have not seen the truth of the non-substantiality of things and so they give rise to imaginative constructions in regard to all things and cling to them. On account of their clinging in regard to things that are non-substantial, they yet give rise to perverted cognitions, perverted understandings and perverted views.... So they are considered as common people, comparable to children. Such people do not get beyond life in the limited spheres, viz. , the realm of desire and so on, ... they do not dwell in the noble way; for this reason they are called the common people, comparable to children; they are called also 'the clinging'a .... Because they lack and the power of skilfulness, they give rise to imaginative constructions and cling to things.

The Maha-Prafriaparamita-Sastra

6th JULY

sappuriso ca kho bhikkhave iti patisamcikkhati - catutthajjhana - samapattiya pi kho atammayata vutta bhagavata; yena yena hi mannanti tato tam hoti annatha ti

Thus have I heard:

The Lord was staying near Savaithi in the Jeta grove. One day he addressed the monks.

The LORD said:

I shall speak to you of the dhamma (nature) of good men and the dhamma of bad men.

A man may have gone forth from an eminent family, or he may be famous or he may be engaged in acquiring the necessities needed for the sick. He might have heard much and may be an expert in vinaya and he may even be an eloquent speaker on dhamma. The bad man who possesses any of these qualifications becomes proud, thinks highly of him-self and disparages other monks who may not possess these qualifications. But the good man realises that none of these qualities necessarily mean the destruction of confusion and the cessation of evil. He , on the contrary, is intent on the path itself and does not exalt his own virtue nor disparage others for the lack of it.

A man may have become a forest-dweller, begging for alms, living at the root of a tree and eating very little. If he is a bad man he exalts himself and disparages others on account of these. If he is a good man he realises that these in themselves do not constitute the destruction of craving, aversion or confusion and hence he does not exalt himself or disparage others.

Free from the sense-pleasures and immoral states of the mind, a man may enter into the first, then the second, then the third and then the fourth meditation. On account of this the bad man may exalt himself and disparage others. On the contrary, the good man reflects thus: "The Lord has declared that there should be no desire even for the fourth meditation; the reality is different from whatever one considers it to be." Knowing thus, he does not exalt himself or disparage others.

Even so with regard to the further states; to the realisation that ether is endless, consciousness is endless and so on. The bad man exults in them, but the good man realises that the truth is other than what it is considered to be and therefore does not exalt himself and disparage others. The good man goes beyond even the plane of neither-perception-nor-non-perception, enters the state of the complete cessation of perception and experience and knows that all the asava are destroyed. But he does not consider himself or anything or anywhere or in anything.

7th JULY

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pandito sucintitacinti ca hoti subhasitabhasi sukatakammakari, tasma nam pandita jananti: pandito ayam bhavam sappuriso ti Thus have I heard: The Lord was staying near Savatthi in the Jeta grove. One day he addressed the monks. The LORD said: A fool is known by three characteristics: wrong thoughts, wrong speech and wrong deeds. It is by these characteristics that a wise man knows who a fool is. The fool experiences threefold anguish and dejection here and now. They are: (1) when some people are talking about him and his foolishness, he knows that they are talking about his foolishness and suffers anguish and dejection. (2) He knows that wrong-doers are punished by the king's men and fears that he might also be subjected to such punishment for his wrong-doing. (3) He fears that his destiny on leaving this world will be an evil one, the niraya (hell). If the suffering of a man being pierced by three hundred spears can be likened to a small stone, the suffering inflicted upon wrong-doers in the niraya (hell) is like the Himalaya mountain. The wrong-doers, after dying here, are reborn as companions of animals and worms. A wise man is known by three characteristics: he thinks right thoughts, he speaks the right words and he does right deeds. It is by these signs that a wise man knows who a wise man is. On account of this, the wise man experiences threefold happiness here and now: (1) when some people are speaking about him, he knows that they are speaking about his wisdom and good qualities and is happy. (2) He knows that wrong-doers are punished by the king's men, and realising such qualities are non-existent in him, he is happy that he will not be so punished. (3) He knows that, after dying here, he will have the destiny of those who do what is right and not the destiny of the wrong-doers. Knowing this, he does not grieve. His happiness is incomparable. Yet I will give you a simile. It is like the happiness of an emperor (cakravarti) who possesses the seven treasures and four excellences. These are the seven treasures: (1) the treasure of a wheel of authority holding which, the king holds sway over other kings in all the four directions and lays down the law of right living. (2) The treasure of the elephant on which the king visits the whole world. (3) The treasure of the horse which he uses similarly. (4) The treasure of the jewel which sheds its light over a great distance all round. (5) The treasure of the woman who is most beautiful and faithful. (6) The treasure of the householder who is ever

eager to do the royal bidding. (7) The treasure of the adviser who is exceedingly clever, experienced and wise.

And what are the four excellences? (1) He is endowed with great beauty and charm. (2) He enjoys longevity. (3) He is free from all illness. (4) He is loved by all.
Surely, such a king would be exceedingly happy. Yet, such happiness is like a small stone compared with the great delights (like unto the Himalaya mountain) of one who is wise and does right action.

8th JULY

evam eva kho maharaja yan tam saddhena pattabbam appabadhena asathena amayavina araddhaviriyena pannavata, tam vata asaddho bavhabadho satho mayavi kusito duppanno papunissatiti, n' etam thanam vijjatiti

Thus have I heard:

The Lord was staying near Ujunna when the king Pasenadi came into his presence, saluted appropriately and sat at a respectful distance. The king submitted: "They say that Gotama declares that no recluse or brahmana can have boundless knowledge and vision. Is this true or is this a misrepresentation?"
The LORD answered: "Indeed, it is not true that I said so."

To the king's query, the commander-in-chief Vidudabha replied: "It was the brahmana Sanjaya who said so." The king sent for him.

The LORD continued: "I said that neither a recluse nor a brahmaṇa can know all things or see all things at one and the same time."
The king said: "That is reasonable. Lord, there are the four castes - the nobles, the brahmana, the merchants and the servants. Is there any distinction between them?"
The LORD said: "Only this distinction: the nobles and the brahmaṇa are respected more than the others. But all of them may possess the five qualities which are vitally important: faith, health, sincerity, dynamic application and wisdom. Even as an elephant which has not been tamed and trained cannot be regarded as the peer of an elephant which has been tamed and trained, SO one who does not possess these qualities cannot be considered equal to one who does. For that which can be achieved by faith, good health, sincerity, dynamism, and wisdom cannot be achieved in their absence. But if these qualities are present there is no distinction between one piece of firewood and another piece which might come from a different type of tree."

In the brahmana had arrived. When the king questioned him: "Who told you that the Lord had said such and such?" the brahmana answered: "The commander-in-chief."

In answer to another question by the king, the Lord said: "The gods in heaven and even Brahma the creator, return to a state of being if they are malevolent, but do not so return if they are not malevolent. The malevolent gods cannot even see those that are not malevolent, much less overpower them."

In the teachings of the buddha the ways that lead to nirvaṇa are all equally one-pointed; there are no divergent paths.
The Maha-Prajnaparamita-Sastra

9th JULY

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Seyyathpi manava nissatthatrnakatthupdanam paticca aggi jalati,

tathupamaham manava imam pitim vadami, yayam piti annatr eva kanehi

annatra akusalehi dhammehi

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day a brahmana youth, Subha approached him and said: "Some brahmaria say that only a householder and not a renunciate treads the path of dhamma. What is your opinion?"

The LORD replied: "Both the householder and the monk are praise-worthy if they lead the life of dhamma, but they are not praiseworthy if they do not lead a life of dhamma.

Subha said : "The brahmana declare that the householder' s busy life involves many duties and great problems and is therefore fruitful, whereas the monk's life, being not so busy , involves fewer duties and is therefore less fruitful. What is your opinion?"

The LORD replied: "The former is like agriculture and the latter is like trading. In agriculture you do a lot and if you succeed the reward is great. But if you fail, the reward is small. In trading there is not a lot to do, but if you succeed the reward is great and if you fail the reward is small. The householder has a great deal to do and the monk does not have a great deal to do, but if the monk succeeds the reward is great.

Subha said: "The brahmana declare that there are five factors which ensure success and skill in action. They are: truth, austerity, chastity or purity, study and recitation of scriptures and renunciation."

The LORD said: "But has anyone, from the great sages of ancient times, declared that I have realised transcendental knowledge and discovered this to be the truth'? No. They are merely repeating what someone else has said. Thai is like the blind leading the blind!"

Subha said in anger: "But some, like the brahmana Pokkharasati, say that they have reached the higher states."

The LORD replied: "it is like a person who is born blind saying that he sees colours! Listen. There are five obstacles which veil the brahmana Pokkharasati. They are: pursuit of pleasure, hate, sloth, rest-lessness and doubt. He who is hindered by these does not enjoy excellent vision or knowledge. The pursuit of pleasure is fivefold: sight, hearing, smell, taste and touch. He who is enslaved by these does not attain excellent vision and knowledge. Sense-pleasure is like fire which is fed by fuel. There is a superior fire which does not burn with fuel: it is the delight independent of sense-pleasure and unskilled states of mind. A monk who is freed from the pursuit o pleasure enters into the first However, the five factors laid and second meditations and abides in them. However, the five factors laid down by the brahmana are conducive to the development of the mind. These are natural to the monk who is intent on truth. Purity study. austerity and renunciation:

I know the Brahma-world, the path to the brama world and the way to companionship with Brahma. A monk radiates friendliness, compassion, joy and equanimity with a mind that is totally free. This is the way to the companionship of Brahma.

Subha became a lay-disciple of the Lord.

10th JULY

eva eva kho aham brahmana ariyan lokuttaram dhamman purisassa sandhanam pannapemi Thus have I heard: The Lord was staying in the Jeta grove. A brahmana named Esukari approached the
Lord and submitted the following question; "The brahamana, Lord, have certain regulations concerning service. A brahmana can only serve another brahmana; a noble may serve another noble or a brahmana; a merchant can serve another merchant or a noble or a brahmana and a worker can serve all. What do you say to this?" The LORD answered:"This is surely the imposition by brahmana of their own will upon others. I do not say that everyone should or should not serve everyone else. But I do say that by such service, the one who serves should be elevated and ennobled. If such service makes the server better, it is good; if it makes the server worse it is not desirable. By better or worse I am not thinking of the colour of the skin, position or possessions. I am thinkinc, in terms of moral and spiritual growth, the growth of wisdom and the spirit of renunciation."

The brahmana asked again: "The brahmana say that their wealth is alms, that a noble warrior's wealth is his weapon, that a merchant's wealth is agriculture and cattle and that a worker's wealth is his implements. They also say that if these four castes of people abandon their own wealth and seek other means, they are robbers. What do you say to this?"

The LORD replied: "All this is the imposition by brahmar.ia of their own views upon the others. I declare that a man's wealth is dhamma, noble and beyond the earth (not worldly). One's caste is generally deter-mined by one's own ancestry on the paternal and maternal sides. That is how the individuality arises. Thus you have the br-ahmana, nobles, merchants and workers. But they are all the same. Even as fire will burn different types of firewood brought by different castes of men, if one takes to the homeless life and refrains from violence, greed, incon-tinence and wrong view he is accomplishing the right dhamma .

The mundane truth is that things exist as the result of the combination of causes and conditions, and that they have no separate essences of their own. A cart, for example, exists as a complex entity composed of wheel, etc.; there is no cart with a being of its own apart from its components. Such is also the nature of the individual. The individual is there as the complex of the five skandha (groups of material and mental elements); there is no individual apart from and independent of these five groups.

The Maha Prainiparamita-sastrs

11th JULY

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pubbe kho tvan assalayana jatimaganasi jätin gantva mante agamasi mante gantva tan etam tvan catuvannin suddhim paccagato yan aham pannapemiti

Thus have I heard:

The Lord was staying in the Jeta grove. Nearby in Savatthi there were five hundred brahmana. They had heard the Lord declare that all the castes were pure. They wished to dispute this. They decided to send the most capable among them to the Lord, and therefore chose a young and brilliant brahmana known as Assalayana. At first he refused (saying: "No one can argue with Gotama on the dhamma and win.") but later he agreed to go.

Assalayana approached the Lord, respectfully seated himself at a distance and asked: "Brahmana hold that only brahmana are the best caste, that they are pure and are born of Brahma the creator. What does Gotama say about this?"

The LORD said:"These brahmana are also born of women! Among the foreigners there are only two castes the master and the slave and even these are interchangeable!

Moreover, would only a brahmana go to hell if he had been violent, sensuous, a liar and greedy? ("No.") Would only a brahmana go to heaven or have a good destiny if he were non- violent, self-controlled, truthful and not greedy? ("No. The people of all the castes share the same destiny.") Is it only a brahmana who is capable of developing virtues like friendliness and so on? ("No.") Is it only a brahmana who can become clean when he bathes in a river? ("No." If a brahmana brought scented sticks and if a non- brahmana. brought a piece of wood from a pig's trough and they were set alight, would there be any difference in the nature of the fire? ("No.") if a mare were mated with an ass the offspring would be a mule. If a brahmana were to be mated with a non- brahmana, what would the offspring be?"

Assalayana said: "The offspring would be both brahmana and non- brahmana. There would be no essential difference."

The LORD continued "If there were two brahmana, one skilled and the other unskilled, to whom would you offer a gift? ("Surely, to the skilled.") If there were two brahmana, one skilled but of evil nature. and the other unskilled but of excellent moral character, to whom would you offer the gift? ("Surely, to the one with an excellent moral character.") Thus you have arrived at the purity of the four castes and that is what I teach too. There is a similar story concerning the sage Asita Devala. and the seven sages. To Asita Devala's questions, the sages replied: 'We do not know if our mothers as far back as seven generations consorted only with brahmana, or if the fathers consorted only with brahmana women. They knew that at the time of conception, the presence of an invisible being determines the conception, but they did not know if that being was a brahmana, a warrior, a merchant or a worker. They confessed: 'We do not know who we are.

Delighted, Assalayana became a lay-disciple of the Lord.

12th JULY

pubbenivasam yo vedi saggapayan ca passati atho jatikkhayam patto abhinna vosito muni cittam viauddham Janati muttam ragehi sabbaso pahina jatimarano brahmacariyassa kevali paragu sabba dhanmanam buddho tadi pavuccatiti

Thus have I heard:.

The Lord was touring Videha on foot. In that territory there was a brahmana named Brahmayu, who was wealthy, learned, renowned and respected and who was one hundred and twenty years of age. He had heard of the Lord. He sent his pupil Uttara to seek the presence of the Lord, and to see for himself if the thirty-two marks of a great man. according to the scripture and tradition, were found in the Lord. He said: "He who possesses these thirty-two marks becomes either a great and righteous monarch or a fully enlightened one who redeems the world."

Uttara sought the presence of the Lord and satisfied himself that the thirty-two marks were on his person. He spent seven months with the Lord. He then returned to his teacher and reported that the Lord was truly the enlightened one, extolled by the people. (There follows a description of the thirty-two marks, as well as the manner in which the Lord received alms, ate, washed the bowl, washed his hands, sat, walked, talked. vore his robes and taught. All these were characterised by perfect awareness.) "He does not hurt himself, he does not hurt others, but is intent on the welfare of all, including himself."

When the brahmana heard this confirmation of public acclaim, he bowed his head in the direction of the Lord, offered a prayer to the Lord and hoped that somewhere he would meet the Lord. Soon, the Lord was near Mithila. Very many brahmana and others went to see him and hear him. Brahmayu sent one of his pupils to ask the Lord's permission to see him. The Lord replied: "Brahmayu should do what he thinks is right." Taking this as permission, Brahmayu sought the Lord's presence and reassured himself that the Lord did possess the thirty-two marks of at great man. "What shall I ask of him?" the brahmana mused. "I know He then asked the Lord: "Who of the goals of this life and hereafter." is a brahmana? How does one become the master of knowledge? How does one become totally free and independent, a muni or sage?"

The Lord answered: "He who knows past births and the course of becoming and he who has brought birth to an end is a sage; he who knows that his mind is pure and freed of all attraction and he who has overcome birth and death and seeks only Brahman the absolute, is freed (kevali). He who has transcended all dhamma is known as the enlightened." The brahmana was instantly and fully awakened. He took refuge in the buddha, the dhamma and the sangha. Soon afterwards he entertained the Lord in his house for seven days. Then he passed away. The disciples asked the Lord concerning his future and the Lord replied: "As a result of spontaneous enlightenment, he has attained nibbana."

13th JULY

150

ye te sananabrahmana cakkhuvinneyyesu rupesu vitaraga vitadosa vitanoha ajjhattam vupasantacitta sanacariyam caranti evarupaya kayena vacaya manasa, samanabrahmana sakkatabba garukatabba nanetabba pujetabba

Thus have I heard:

The Lord was on a walking tour of Kosala, with a large group of monks. He went to a village known as Nagaravinda. The brahmana householders of that village heard of the Lord's visit and they said to one another: "The Lord has been preceded by a very good

reputation. He indeed is the Lord, the perfect one. It is good to see him." They sought his presence, bowed to him and sat down respectfully at a distance.

While they were thus seated, the LORD addressed them as follows:

If mendicants belonging to other schools of thought (view) question you concerning what kinds of recluses and brahmana should and should not be revered, honoured and worshipped, you should reply thus: "Those recluses and brahmana are not fit to be worshipped, honoured and revered who are not devoid of attachment, aversion and confusion in regard to the sense-objects, whose minds are not tranquil and who do not enjoy a state of equanimity in regard to body, speech and mind.

"On the other hand, those recluses and brahmana who are devoid of attachment, aversion and confusion in regard to the sense-objects, whose minds have been made tranquil and who enjoy a state of equanimity in regard to body, speech and mind, are fit to be worshipped, revered and honoured."

If you are questioned further: "How can you tell if someone is devoid of attachment, aversion and confusion or is striving to be so?" you should answer: "By the fact that they love seclusion where those sense-objects that could delight the senses of an ordinary person do not exist. Hence we know that they are either devoid of attachment, aversion and confusion or striving to be rid of them."

The brahmana who listened to this discourse were delighted.

As a result of virtue one shall dwell in the spacious, fragrant and cool heart of a lotus flower,
One's radiance will be nourished by the food of the conqueror's sweet speech.

One's glorious form shall spring from a lotus unfolded by the mighty one's light,

As a bodhisattva one shall abide in the presence of the Lord.

Bodhisattvacharyavatara

14th JULY

bhikkhave cattar imani bhayani idh' ekacce puggale imasmim dhamma vinaye agarasma anagariyam pabbajite patikankhitabbani

Thus have I heard:

The Lord was staying near Catuma. One day there arrived five hundred monks with Sariputta and Moggallana at their head. As they were settling down in Catuma there was a great noise. The Lord enquired of Ananda, who said: "Five hundred monks have arrived to see the Lord." The Lord sent for them and said: "Do you realise that the

noise you are all making resembles a fish-market?" They explained the reason! But the Lord said: "Go away: I dismiss you. Do not stay near me."

The Sakya of Catuma heard of this and interceded on behalf of the monks. They said to the Lord: "Among these monks are new ones who have not had a chance to see the Lord. They are new to the dhamma and the discipline. They are like newly sown seeds which, if not watered, stand in danger of perishing. They are like little calves that have been separated from their mothers; they are subject to faltering and other troubles. They should be helped by the Lord, not dismissed." Even Brahma descended from his abode and interceded on behalf of the monks. The Lord was reconciled. Everyone rejoiced.

The LORD then addressed the monks:

When one enters the water, he can be subjected to four dangers. waves, crocodiles, whirlpools and fierce fish. Even so, one who has gone forth into the homeless state might encounter four dangers.

When a man enters the homeless state, it is possible that some younger brahmacari might instruct him in regard to proper conduct. This man might feel: "Whereas in the household state. I used to instruct younger people, here even they who are young enough to be my grandsons instruct me." In anger he might revert to the household state. This is the first danger, the danger of anger, which is the synonym for waves.

When a man enters the homeless state, his brother-monks instruct him as to what should be eaten, savoured, drunk and what should not be and the right time for all this. The man might feel: "Whereas previously I ate and drank what I liked, when I liked, now I am restricted by all these rules." Thus he might revert to his former life. This is the danger of gluttony, a synonym for crocodiles.

When a man enters the homeless state and then goes out for alms gathering without having raised mindfulness and if with his body and mind thus unguarded, he sees householders enjoying themselves in various ways, he remembers those enjoyments and reverts to his former state. This is the danger of sense-pleasures, a synonym for whirlpools.

When a man enters the homeless state and goes out for alms gather- ing without having raised mindfulness fully, he is unguarded in body and mind; if he should see a woman who is improperly dressed, his mind is corrupted and he reverts to his former state. This is the danger of women, a synonym for fierce fish.

These are the four dangers to be expected and they should be guarded against.

15th JULY

iti kho ham nigrodha n'eva antevasi-kanyata evam vadami, na pi Uddesa cavetu kamo evam vadami, na pi ajiva cavetu kamo evam vadami

Thus have I heard:

The Lord was staying near Rajagaha. A disciple Sandhana desired to visit him one day, but since he felt it was untimely he went to see the ascetic Nigrodha. Sandhana said to Nigrodha: "The behaviour of your followers is very different from that of the Lord's followers. Your disciples are fond of loud talking. gossip and useless discussion: the Lord's disciples are fond of seclusion and silence," Nigrodha rejoined: "The samana Gotama is entirely ruined on account of his seclusion and he has lost the ability to converse in an assembly."

The Lord had clairaudiently heard this conversation and so came upon the scene.. Nigrodha welcomed him and enquired: "What is the doctrine in which the Lord trains his disciples?" But the Lord replied: "That may be difficult for you to comprehend: let us discuss your own doctrines. Those who were assembled marvelled at this statement.Nigrodha answered: "We profess and practise austerities because we think that they are essential. But tell us: what constitutes the fulfilment of those austerities?"

The LORD said:

If a man, naked and starving, followed rigid rules concerning food and slept on a bed of thorns (and so on), you would consider him an ascetic. But his practices are defective in that (1) they lead to complacency because his aim is satisfied. (2) He exalts himself and despises others. (3) He becomes careless. 14) He gains attention and thereby gifts which make him still more complacent and so on. (5) Because of his discrimination in food, he becomes greedy for what he considers good. (6) He longs for the recognition of nobles. (7) He resents others practising other austerities that are considered holy. (8) If some other brahmana receives attention and gifts, he becomes envious. (9) He becomes an exhibitionist. 10) He is secretive. (11) He pretends to be mysterious and tells untruths. (12) He does not listen to worthy teachings.. (13) He is bad-tempered and (14) he is hypocritical. If one practises the austerities without becoming a victim of these defects, to that degree the austerities are pure.

But even then the austerity does not reach fulfilment. The ascetic should also practise the fourfold restraint: non-violence, non-stealing. truthfulness and chastity. Then his austerity leads him upwards and not downwards. He should get rid of the five hindrances and grow in desire- lessness, goodwill, mindfulness, freedom from worry and faith. Then he is free from whatever pollutes the heart. He should then radiate feelings of love, compassion, joy and equanimity to the four quarters of the earth. Then he recalls to mind his past incarnations and also perceives clearly. the destinies of different beings. Then the austerity reaches fulfilment.

I am not saying all this to win more disciples, or because I wish to encourage others to abandon their disciplines or their mode of liveli-hood, or to disturb your faith in your doctrines. Let an intelligent man come to me and I shall teach him. Let his teacher continue to be his teacher: let him follow his own doctrine and lifestyle. But if he practises what I teach him for seven years, nay even seven days, he will realise the goal for which householders go forth into the homeless state.

Nigrodha begged the Lord's pardon for his offence.

Please see Foreword to this volume by Piyadassi Maha Thera.

16th JULY

ya ca kho ayam bhikkhave akuppa cetovimutti, etadattham idam bhikkhave brahmacariyam etamsäram etampariyosanan-ti

Thus have I heard:

After Devadatta had left the order, the Lord was staying near Rajagaha. He addressed the monks in the following words.

The LORD said:

O monks, a young man reflects thus: "I am subject to sorrow, birth, death, old age and suffering. There may be a way out of this." He takes to the monastic life and is honoured. He is famous. On account of this, he feels elated. On account of elation he is negligent and falls into sorrow. This is like the behaviour of one who goes in search of the pith (the essence) of a tree: when he comes near it, he ignores it, but gathers the branches and the leaves and returns home. He does not know what the essence is. Similarly, the monk who is satisfied with honour and fame has failed in the real accomplishment of brahmacariya.

There may be another who might not exult on being honoured and is therefore not indolent. He is diligent. He grows in virtue and is endowed with virtue. He is satisfied, thinking that his purpose is fulfilled. He thinks: "I am virtuous; the others are not virtuous." Then he becomes negligent. He is like the man who goes in search of the essence, but when he gathers some young sprouts, is satisfied and returns home. He has not gained the real essence of brahmacariya.

Then there may be another who might not exult even when he is endowed with virtue, but may be satisfied when he gains concentration. He feels superior to others because he has concentration, whereas others. have not. Then he becomes negligent. It is like the man who seeks the essence but goes away with the bark of the tree. He has failed to accomplish the essence of brahmacariya.

There may be yet another who might not be satisfied even with concentration but who strives further till he attains knowledge and insight. He then exults in his accomplishment and thinks: "I have knowledge and insight, whereas the others do not have these. He becomes negligent and he does not gain the real essence of brahmacartya. It is like one who looks for the essence but returns with softwood.

Then again there may be another who might not feel satisfied with knowledge and insight and who continues to strive with unabated diligence. He gains liberation in time (he is satisfied with liberation in the: course of time or gradual liberation). But it is possible for this man to fall from this state in the course of time. Thus, he too has failed to accomplish the essence of brahmacariya. It is like the man who went to gather essence and returned with the pith or the essence, with the possibility of losing it.

If he is diligent, he gains the timeless-liberation for instantaneous liberation). It is impossible for one to fall from that state.

O monks, it is neither for gain and honour, nor for the sake of virtue, nor for the sake of concentration, knowledge and insight, that brahmacariya is practised: the sole aim of the practice of brahmacariya is total and instantaneous freedom of the mind. This is the essence. This is the goal.

The next chapter (MN30) deals with a similar question: Do the several named philosophers understand their philosophy or not? The buddha suggests that even such philosophical accomplishments fall short of the essence.

17th JULY

sampannapatimokkha, bhikkhave viharatha patimokkhanamvarasamvuta viharatha acaragocaranampanna, anumattenu vajjesu bhayadansavi samadaya sikkhatha sikkhapadesu

Thus have I heard:

While the Lord was staying in the Jela grove, he addressed the monks one day in the following words.

The LORD said:

O monks, live and move about endowed with good character. Roam about freely, established in the path of liberation and with your life and behaviour well governed by your adherence to the path of liberation. rooted in right conduct, fearful of transgression and well-disciplined in the field of training.

For, whatever you wish to achieve in this life, such self-discipline is essential. You may wish to be loved and adored by your fellow-monks. You may wish to be the well-deserved recipient of robes, food, lodging and medical attention. You may wish that

they who thus provide you with food, clothing. shelter, and medical facilities should prosper. You may wish that your kith and kin who have departed from this world, enjoy peace. You may wish to overcome likes and dislikes and be rooted in psychological freedom. You may wish to be free from dread and fear. You may wish to be able to enter into the four meditations with ease and without obstacles. You may wish to enter into the state of supreme peace, which is beyond all names and forms. If you wish to attain any of these, you should cultivate good qualities, remain at peace within yourself, with uninterrupted meditation, and seek solitude.

Or, you may wish: "By the total destruction of the three fetters (binding motivations), may 1 enter the stream of liberation so that I may not again fall into error and ignorance." You may wish to be freed from all attachment, aversion and confusion, to be reborn just once on this earth-plane so that you may then attain final liberation. You may wish to be freed from all bondage and be instantly enlightened, thus attaining nibbana here and now. Even then you should cultivate the good qualities, seek solitude and remain at peace within yourself with uninterrupted meditation.

Or, you may wish to acquire and experience various psychic powers (like walking on water, flying in the air). You may wish to have supernatural powers of seeing and hearing. You may wish to know the contents of the minds of others. You may wish to know in the fullest detail all your previous incarnations. You may wish to know the fate of beings in their future incarnations. Or, you may wish to be free here and now, from all the distractions and obstacles and realise total and unconditioned. freedom. Then too, you should cultivate the good qualities, seek solitude, and remain at peace within yourself with uninterrupted meditation.

18th JULY

tanna me bhante bhagava accaya accayato patigaphatu ayatim samvarayeti

Thus have I heard:

The Lord was staying near Savatthi. One day, he addressed the monks and said: "I eat once a day and so am healthy and free from illness. If you also eat once a day, you too, will be healthy and free from illness." All the monks followed the instruction, except Bhaddali, who (perhaps being a great eater) found it impossible and embarrassing to eat one meal a day. Having said so to the Lord, he avoided meeting the Lord face to face for three months. One day the monks informed him that the Lord would soon be leaving on a tour. Not wishing to lose the opportunity of meeting the Lord, Bhaddali went to him and submitted: "Revered teacher. I confess my transgression in as much as I did not follow the Lord's instruction, while the other monks did. I pray that the Lord may treat the transgression as transgression so that I may be more restrained in the future."

The LORD said: Indeed, you were overcome by a transgression, Bhaddali. You did not realise at that
time that the Lord, the monks and nuns, the lay- followers, recluses and brahmana would surely notice your transgression. A monk who is freed both ways, freed through intuitive wisdom, freed through faith, who is self-controlled, who has won the right view, and who adheres to dhamma and faith, would surely do as I told him to do. But you did not because you were devoid of these qualities and were over- come by your short-comings. However, since you recognise your trans- gression we acknowledge it as such; this is the way of the ariya. conducive to restraint in the future.

A monk may resort to seclusion. If in this he disregards the teacher's instructions, he is chastised by the teacher and others and even by his own self; and he does not gain the most excellent knowledge. This is because he does not carry out the teacher's instructions. If, on the other hand, he does carry out the teacher's instructions, he is not chastised by anyone and he enters the first, the second, the third and the fourth meditation; this is because he has carried out the teacher's instructions. With his mind composed and purified, he is able to proceed step by step in the destruction of the asava and realise total freedom.

Bhaddali asked: "Why is it, Lord, that the monks take constant disciplinary action in the case of one person and not in the case of another?"

The LORD said:

If one is a constant offender or even an occasional offender who brings in all manner of excuses in support of himself, they reprimand him constantly. If he is an occasional offender or even a constant offender who does not make excuses for himself, they do not reprimand him constantly. Also, if the monk has only a little faith and devotion, they do not reprimand him severely, lest even that should be lost.

When dhamma declines and the moral standard of the people. deteriorates, there are more rules of conduct and fewer monks who are established in wisdom. All this happens when the order becomes unwieldy in size, highly commercialised and publicised, and when the monks are all scholarly and aged.

19th JULY

idha mahanama ariyasavako silananpanno hoti, indriyesu guttadvaro

hoti, bhojane nattannu hoti, jagariyan anuyutto hoti, sattahi

saddhammehi samannagato hoti, catunnam jhananam abhicetasikanam ditthadhammasukhaviharanam nikamalabhi hoti

Thus have I heard:

The Lord was staying near Kapilavatthu. The Sakya had built a new conference hall and requested the Lord to inaugurate it. The Lord. graciously did so and discoursed for several hours. Thus he gladdened the Sakya. After this discourse, the Lord bade Ananda speak to the Sakya on the learner's path'.

ANANDA said:

A noble disciple is one who possesses moral habit, who has control over the sense-organs, who is moderate in eating, who is vigilant, who possesses seven excellent qualities and who is able to enter into the four meditations at will and without any difficulty.

What is meant by saying: "He possesses moral habit" The noble disciple lives a life controlled by the injunctions and prohibitions and is aware of the danger of allowing even the slightest fault to taint his behaviour. He is well disciplined in the rules of conduct.

What is meant by: "He has control over the sense-organs"? The noble disciple is not tempted or distracted when he sees colourful and exciting sights with his eyes, hears exciting sounds with his ears and even so with the other sense-organs; he is not excited by them. He is aware of the mental states and is not excited by any of these. He knows that if the mind and the sense-organs are uncontrolled, craving and delusion might arise and unwholesome and evil states might predominate.

What is meant by: "He is moderate in eating" The noble disciple eats what is needed, not for pleasure or gratification, but for maintaining the body and enabling it to function in the pursuit of the truth.

What is meant by: "He is vigilant"? The noble disciple keeps the mind pure at all times. During the day, whatever he is doing, he guards the mind against unwholesome thoughts which are an obstruction on the path. Even so, during the first part of the night he guards the mind. During the second part, when he is about to sleep, he lies down with the thought of rising again and prevents the obstructive thoughts originating in the mind.. This vigilant awareness is raised once again, as soon as he wakes up in the last part of the night. Thus he is ever vigilant.

What is meant by: "He possesses the seven excellent qualities? These qualities are the following: (1) he has faith in the tathagata. (ii) He is ashamed of wrong conduct. (iii) He fears blame for wrong conduct. (iv) He hears wholesome teachings and remembers them. (v) He is energetic in the elimination of evil states of the mind and in the acquisition of moral states of mind. (vi) He practises mindfulness and (vii) he is full of wisdom which leads to the ending of sorrow.

With these endowments, he is easily able to break the first shell, as it were, and he recollects his former habitations. He is able to know the different paths to heaven and

hell and the actions that lead people there. This is the breaking of the second shell, as it were. Having realised freedom of mind, he abides in the state where sorrow has come to an end and this is like the breaking of the third egg-shell.

The Lord approved of this teaching, which gladdened the hearts of the Sakya.

20th JULY

31

yato kho gahapati-putta ariya savakassa cattaro kammakilesa pahina honti, catühica thanehi papa kammam na karoti, cha ca bhoganam apayamukhani na sevati, no evam cuddasa papaka 'pagato, chaddisa paticchadi.

Thus have I heard:

The Lord was staying near Rajagaha. A householder's son named Singala had got up as usual one day and with wet clothes and hair was offering worship to the six directions. The Lord who had just then entered Rajagaha for alms-gathering, saw this. On enquiry, the young man said that such were his father's wishes.

The LORD said:

There is a way in which an ariya offers worship to the six quarters. Listen, I shall tell you. When the ariya disciple has abandoned the four vices, when his actions do not spring from four motives, when he does not pursue the six courses for squandering wealth, when he has thus avoided the fourteen sources of evil, only then does he truly worship the six directions and attain success both in this world and the next.

The four vices are: killing, theft, licentiousness and falsehood. The four motives are: partiality, enmity, stupidity and fear.

The six courses for squandering wealth are: intoxicating liquor, walking the streets at odd hours, visiting fairs, gambling. evil company and idleness. Loss of wealth, quarrels, disease, loss of good character, indecent exhibitionism and loss of intelligence these arise from liquor. If one walks the streets at odd hours, he is without guard. His family and his property are without guard too. He becomes the suspect of others' crimes and the target of false rumours and is thus involved in many other troubles. He who visits fairs is constantly thinking of singing. Music, recitation and fun. In gambling. the winner wins hatred, the loser mourns the loss of his wealth, his honour in a court of law is lost. he is despised by friends and he loses eligibility in marriage. A gambler, a libertine, a tippler, a cheat and swindler and a violent person are evil company. An idle man finds a ready excuse it is too cold', it is too hot, it is too early, or too late, I am too hungry' or 'too full. And hence cannot work. His work remains undone and his wealth dwindles away.

The following are the characteristics of an enemy who appears as a friends he is rapacious; he gives little but takes much; he does his duty out of fear: he is selfish; he is a man of words and not deeds; he makes promises to gain your favour but when the opportunity for service. Arises, he excuses himself; he is a flatterer who speaks ill of you behind your back; he encourages you to do what is wrong: he is your friend only for imbibing liquor, for walking the streets at night, for visiting shows and gambling.

The following are the characteristics of the friend who is sound at heart: he is a real helper: he is the same to you in prosperity and adversity; he is a good counsellor and he sympathises. The helper guards you when you yourself are off guard, he is a refuge when you are afraid. The friend tells you his secrets and keeps your secrets. He is ready to lay down his life for you. He restrains you from doing wrong and encourages you to do what is right. He reveals to you the way to heaven. He does not rejoice over your misfortunes but over your prosperity. He restrains those who speak ill of you but joins with those who praise you.

21st JULY

Cha yima gahapati putta disa veditabba.

Purattima disa matapitaro veditabba.

Dakkhina disa acariya veditabba.

Pacchima disa puttadara veditabba.

Uttara disa mittamacca veditabba.

Hetthima disa dasa kammakara porisa veditabba.

Uparima disa samana brahmana veditabba.

The Lord continued.

How does tha ariya protect the six quariters? The following are the six quarters. Parents are the east, teachers the south, wife and children the west, friends and counsellors the north, servants and workers the nadir, recluses and bahmana the zenith.

The son (or daughter) should adore the parents thus: "They supported me when I was young; I shall support them now. I shall so behave that I shall be worthy of their lineage." The parents in their turn should restrain their children from vice and encourage them in virtue: they should train them in a profession and arrange a suitable marriage, and in due time they should pass on the heritage.

The pupil should adore the teacher thus: by rising and saluting the teacher, by waiting upon him, by eagerly learning from him, by personal service and by paying attention

to what he says. The teacher for his part should train the pupil properly, should enable him to hold fast to what he has grasped, teach him every art thoroughly, speak well of him and protect him in every way.

The wife should perform her duties well: show hospitality to the husband's kin as well as her own, be faithful, protect the goods of the household and discharge her duties with skill and industry. The husband should respect the wife, be courteous, faithful, provide her with adornment and entrust the authority of the house to her.

A man should honour friends and counsellors by generosity, courtesy and benevolence, treating them as one treats oneself by fulfilling promises to them. They in their turn should protect him when he is off guard, be a refuge in danger and not forsake him in trouble. They should also show consideration to his family.

The ariya master should assign work to his servants according to their strength and capability, supply them with food and wages, look after them when they are sick, share delicacies with them and grant them leave when needed. The servants should honour the master thus: rise before him, lie down to rest after him, be contented with what he is able to give, discharge their duties well and spread his honour and good name.

A man should honour the recluses and brahmaga by affection in thought, word and deed, by making them welcome at his house and supply- ing their needs. They in their turn should restrain him from evil and encourage him to do good. They should love him and teach him, purify what he has heard and reveal the way to heaven.

Singala was delighted with this discourse.

22nd JULY

yam tathagato vacam janai abhutam ataccham anatthanamhitam,

sa ca paresam appiya amanpa, na tam tathagato vacan bhasati

Thus have I heard:

The Lord was staying near Rajagaha. At that time, the prince Abhaya went to meet Nathaputta the Jain. The latter said to the prince: "I would like you to refute the recluse Gotamas views and thus earn wide renown." The prince felt diffident, but Nathaputta gave him hints: "First ask him one question: Can the tathagata speak in such a way that what he says is disliked, and is disagreeable to others? If he should reply in the affirmative, then you say: "What then is the difference between the tathagata and an ordinary man? If he should reply in the negative, then you point out that when the recluse Gotama declared that Devadatta was doomed to go to hell, Devadatta was angry and displeased! So either way you would have refuted the recluse Gotama. With this double-edged sword you cannot fail." The prince was persuaded.

The prince went to the Lord but somehow felt reluctant to engage himself in the argument. So, he merely invited the Lord and a few disciples for a meal the next day. When the Lord and his disciples arrived for the meal and when the prince had satisfied them with a sumptuous feast, he posed the question: "Can the tathagata speak in such a way that what he says is disliked by and disagreeable to others?" To his surprise the Lord answered: "Is this not a one-sided question?" The prince thereupon exclaimed: "The Jains are lost." On being questioned by the Lord concerning such an exclamation, the prince informed him of the plot.

A baby was lying on the knees of the prince. The Lord said to the prince: "If you find that this baby has a stone or stick stuck in his throat, what would you do?" The prince replied: "I would get it out without delay, using my finger if necessary, even if I see blood in the throat. For I have compassion for the child."

The Lord said: "The tathagata does not speak what is not true, what does not lead one to the goal and what is disagreeable to the listener. If it is true but does not lead to the goal and is disagreeable, the tathagata does not speak that truth. If it is true and is beneficial (because it leads to the goal) but is disagreeable, the tathagata finds the right time to explain it to others. If it is not true and is not beneficial but is agreeable, he does not utter it. If it is true but not beneficial and is agreeable, he does not utter it either. If it is true, is beneficial (it leads to the goal) and is liked by others, the tathagata finds the right time to explain it, because the tathagata is full of compassion for all."

The prince asked: "The brähmana might come and ask some question of the tathagata. Has the tathagata already worked out the answers which should be given in response to those questions?" The Lord replied: "You know all the parts of the chariot very well. If someone comes to you with a question concerning any part, you can give the answer without having prepared yourself to answer that particular question. Even so, whatever be the question asked, the tathagata finds the answer instantly. Because the tathagata is fully aware of the dhamma or truth."

The prince prayed to be accepted as a lay-disciple.

23rd JULY

21

tatrapi kho bhikkhave evam sikkhitabbam: na c'eva no cittam

viparinatam bhavissati na ca papikam vacam niccharessama hitanukampi ca viharissama mettacitta na dosantara, tan-ca puggalam mettasah- agatena cetasa pharitva viharissama

Thus have I heard:

While the Lord was staying in the Jeta grove, a monk informed him one day that the venerable Moliyaphagguna was associating too freely with the nuns, so that he became angry when they were criticised. The Lord questioned Moliyaphagguna and then admonished him thus: "Train yourself in such a way that your mind will never become perverted, that you will never utter harsh speech and that you will live in friendliness towards all, free from hate."

The LORD then spoke to the monks:

Formerly my monks were disciplined in their minds and there was no need for me to instruct them in their behaviour. I had only to generate mindfulness in them. You too should so discipline yourselves that you will attain maturity in dhamma.

There was once a lady here who had gained a reputation for her gentleness. Her maid was doubtful and so tested her by coming to work later and later. The gentle lady first indicated displeasure, then frowned, then spoke harshly and then caused bodily harm to the maid. Even so, some monks are gentle and humble when they are not provoked, but when provoked they lose their gentleness. However, if you resolve to respect, honour and adhere only to dhamma, you will be ever sweet and gentle.

There are five ways in which you may speak to others and others may speak to you. They are: (1) at the right time or the wrong time, (2) in accord with fact or not in accord with fact, (3) gently or harshly, (4) meaningfully or meaninglessly and (5) in a friendly way or with hatred. It is here that you should so train yourself that: "Our minds will never become perverted, we shall not utter sinful speech but shall live devoted to the well-being of all, with a friendly heart, free from hate. We shall fill the whole world with the feeling of friendliness which is unconditioned, limitless and unfathomable."

Just as no man can ever dig the earth and succeed in emptying it of all soil, even so train yourselves so that your immeasurable friendli-ness can under no circumstances be turned into unfriendliness. The sky (empty space) is so immeasurably vast and pure that no man can take a paintbrush and create figures in it; even so let your friendliness be immeasurable and pure so that it shall never be tainted. Just as no man can set fire to the waters of the Ganga with the help of a lighted torch, because of the immeasurable nature of the waters, even so let your friendliness be immeasurable so that it can never be exhausted or dried up. Just as no man can make the well-cured catskin bag which has the texture of silk, rough, even so let your friendliness and gentleness be incapable of being disturbed by any one.

Train yourselves, O monks, in such a way that, when you are engaged in speaking to others, your mind will never become perverted, your speech never harsh or sinful and you will surround them with your friendliness; having surrounded them with friendliness, let your friendliness expand and envelop the whole world, like the catskin bag.

O monks, thieves may hack away your limbs, one after the other, with a double-edged saw. He who allows a thought of hate to arise in his heart towards those tormentors is not my follower. On the other hand, train yourselves in such a way that you will embrace those tormentors also with your friendliness.

24th JULY

sammasambuddho bhagava svakkhato bhagavata dhammo supaṭipanno sangho ti
namo tassa bhagavato arahato sammasambuddhassa

Thus have I heard:

The Lord was staying in the Jeta grove. A brahmana called Janus-soni happened to meet the mendicant Pilotika who was returning from a visit to the Lord. Janussoni asked Pilotika: "Is Gotama wise; is he clever?" Pilotika replied: "How can I say? Only someone as wise as he is can say so." Janussoni asked: "What greatness have you found in him that you exalt him so highly?" Pilotika replied: "When an expert elephant hunter finds certain footprints in the forest, he knows that there is a great elephant there. Even so I found the four footprints of the Lord and thereby I know that he is fully enlightened, that he teaches the dhamma well and that the order is well established. These four: first the learned princes, second learned brahmana, third learned householders and fourth some recluses, have conspired to outwit him in arguments and disputations. The Lord, by teaching them the dhamma rightly, has inspired them to follow him. Thus do I know that he is fully enlightened and so on. Janussoni repeated thrice: "Salutations to the Lord, the adorable and perfectly enlightened." He then sought to meet the Lord. Janussoni went to where the Lord was and narrated in detail his encounter with Pilotika.

LORD, however, replied:

The simile of the elephant's footprints is not comprehensive and complete. The expert elephant hunter cannot assume that there is a great elephant by merely seeing the footprints: there may be other possibilities. He will reach that conclusion only when he actually sees the great elephant resting under a tree.

Similarly, a tathagata arises in this world. He is the Lord, perfectly enlightened, endowed with right conduct and perfect knowledge, the guide of all mankind and one who is devoted to the welfare of all. He teaches the dhamma. A householder hears it, is inspired and becomes a monk. He is soon endowed with a mantle of perfect righteousness, right conduct and right living. He has perfect control over his senses and mind. He conducts himself properly in all states (walking, standing, sleeping, talking, carrying his robe, bowl, etc.).

Then, the monk retires to a secluded place in the forest, a mountain cave or a cemetery. After he has eaten the alms-food he has gathered, he sits cross-legged with

his back straight and raises mindfulness within himself. He gets rid of the five psychological defects - greed, ill-will, inertia, restlessness and doubt - and gains purity of mind, compassion, inner light and clarity of perception, tranquillity and conviction.

When these five obstacles to wisdom have been removed, he is able to enter into the first state of meditation. This is the footprint of the tathagata. But the monk does not come to the conclusion yet that the Lord is fully enlightened. He strives further and enters into the second meditation. That too is the footprint of the tathagata. The monk strives further and arrives at the third meditation, which is yet another footprint of the tathagata. He strives further still and reaches the fourth meditation, which is yet another footprint. On striving even further he remembers countless past incarnations, he gains knowledge of the future of beings, conditioning ditioning or limitations and lastly he gains total freedom from becoming he gains knowledge of the destruction of psychological the birthless truth. It is at this stage that the noble disciple knows that the tathagata is the Lord, that he has taught the dhamma well established. Thus is the simile of the elephant's footprints complete in every detail.

Hearing these words, Iarjussoni took refuge in the Lord, the dhamma and the order, and prayed to be accepted as a disciple.

25th JULY

ime panca kamagune paticca uppajjati sukham....

na asevitabbam na bhavetabbam na bahulikatabbam

Thus have I heard:

The Lord was staying near Anguttarapa. One day he was spending some time in a forest thicket. The venerable Udayin also happened to come to the same thicket. During meditation, it occurred to Udayin: "The Lord removes many unpleasant and unwholesome things and promotes pleasant and moral things."

Udayin approached the Lord and related this, adding: "We used to eat at all times of the day. The Lord instructed us one day: 'Do not eat at the wrong time'. At first I was unhappy to hear that, because often good food was available at the wrong time! The Lord instructed us: 'Do not eat at night'. I was unhappy to hear that because often good food was available at night. But then the monks who went out at night stumbled upon things, fell into pools and were solicited by women. Once when I was out for alms-gathering at night, a woman happened to see me when lightning flashed and cried aloud that I was a ghost! Indeed, by his instruction the Lord removes all these unpleasant and evil things and promotes pleasant and good things."

The LORD said:

What you say is quite true, Udayi. Yet, some foolish persons feel: "Why does the Lord lay such emphasis on such insignificant matters?" They do not mend their ways and this becomes a strong bond for them. A little bird is trapped even among thin creepers and it is killed. No one would say that that is an insignificant bond. On the other hand, others listen to my instructions and give up their old habits. It was a weak bond for them. If an elephant is tied even with thick ropes, it is able to break away easily, for that is a weak bond for the elephant. Similarly, a poor man might be unable to give up his hut and his ugly wife in order to renounce the world and enter the homeless state; it is a strong bond for him. On the other hand, a wealthy man might be able to give up his mansion and wealth and enter the homeless life; it is a weak bond for him. It is the same with monks who are unable to give up their habits when told to do so and those who are able to give them up.

There are four types of persons: (1) While striving to get rid of attachment, thoughts of attachment arise in him and he yields to them. (2) Another does not yield to them and gets rid of them. (3) Yet another, while thoughts of attachment rise in him, is slow to raise mindfulness, which is weak and vacillating. These three classes of persons are fettered. The fourth type of person realises instantly: 'Attachment is the root of sorrow'. He is instantly freed from attachment and is not fettered.

Whatever happiness there may be which is dependent upon the senses, it should not be pursued and should be feared. The happiness of renun- ciation or meditation is to be pursued but not feared. But even that is unstable. The happiness of the first, the second and even the third meditation is unstable. The fourth meditation is stable. But even that is not enough. One has to transcend it. One has to transcend the realisation that space is infinite, that consciousness is infinite, that no-thing is and the realisation of neither-perception-nor-non-perception. When one enters the state of stopping of perception and experience - that is the state of transcendence. Now, Udayi, have I left even a small matter concerning these fetters undealt with?" The venerable Udayin answered: "No, revered teacher," and rejoiced in the teaching.

26th JULY

ime kho no avuso tena bhagavata janata passata arahata sammasam- buddhena cattaro dhamma akkhata ye mayam attani sampassamana evam vadema

Thus have I heard:

One day while the Lord was staying in the Jeta grove he spoke thus to the monks.

The LORD said:

You can roar: "Here in the order there are monks and recluses; the other sects that profess other doctrines are devoid of monks and recluses." Should some member of other sects question your authority for saying so, reply: "We have been taught by the

Lord who knows, who has seen, who is worthy (qualified, arahant), and who and who is fully enlightened. Thus, having been taught the four dhamma, we have seen them for ourselves. Hence we say so."

What are the four? We have the blessings of the teacher, the bless- ings of dhamma, fulfilment of righteousness and we are friendly to fellow- students of dhamma whether they are recluses or householders.

If the others also claim similar blessings, ask them: "Are you dedicated to a single truth or is your dedication diversified?" Should they say: "Ours is single-minded dedication," ask "Is your dedication coloured (with attachment) or uncoloured?" Similarly, ask: "Is your dedication characterised by aversion, confusion, craving, clinging, intelligence, hindrances and obstacles, and worldliness?" The correct answer to this question would be: "Our dedication is not characterised by aversion, confusion, craving, clinging, hindrances and obstacles, and worldliness; it is characterised by intelligence."

O monks, there are two common views: the one is eternalistic and the other is nihilistic. The recluse or brahmana who entertains the notion of becoming, is shut off from the other view. The one who entertains the notion of annihilation is ignorant of the doctrine of becoming. One who does not realise how these two views arise and cease, who is satisfied with either and does not see the danger of clinging to either, is conditioned and confused, attached and unintelligent and is subject to hindrances and obstacles. He who realises the truth concerning these two views is free from all this. The former is subject to birth, old age, death, sorrow and evil-mindedness, whereas the latter is not.

There are four kinds of clinging or conditioning. Craving for pleasure, clinging to one's view or opinion, conformity in behaviour and belief in a self or personality. There are some recluses and brahmana who pretend to have realised the nature of conditioning and who teach others. Their teaching is imperfect because it is one-sided and does not cover all the four forms of conditioning. They avoid sense-pleasures or doctrinal conditioning or superstitions but they do not understand the entire truth concerning conditioning. Such a teacher is not a perfect teacher and hence even faith in him and in his teachings is not fruitful. But the tathagata's teaching is free from this imperfection. He has clearly pointed out the nature of conditioning in its entirety. Therefore his teaching is perfect. Faith in him and in his teachings is fruitful.

27th JULY

107

maggakkhayi, brahmana, tathagato ti

Thus have I heard:

The Lord was staying in Savatthi in the palace of Migara's mother in the eastern monastery. One day the brahmana Ganaka (meaning: accountant) Moggallana reverently approached him and spoke to him: "This palace, good Gotama, was erected gradually, step by step. I train accountants in gradual stages. Is there a gradual, step by step training in the dhamma?"

The LORD replied:

It is possible, brahmana, to lay down such gradual training. Even so, the tathagata first exhorts a person to be trained in cultivating moral habit, to live controlled by the obligations and to see danger in the slightest faults. When he is of moral habit, then the tathagata disciplines him further and exhorts him to guard the doors of the sense-organs SO that the eye, the ear and so on are not entranced by the objects. Other- wise unwholesome states of mind may arise. Then the tathagata exhorts him to be moderate in eating (just enough to maintain the body). Then the tathagata exhorts him to dwell intent on vigilance during the whole day, whatever he might be doing, and thus cleanse the mind of obstructive mental states. When he is intent on vigilance, then the tathagata exhorts him to be possessed of mindfulness and clear awareness while engaged in the various actions of the day. When he is fully established in this, the tathagata exhorts him to retire to a remote lodging in a forest or a mountain slope, a cave or a cemetery and there to get rid of the five hindrances (covetousness, ill-will, sloth and torpor, restlessness and worry, and doubt) and to cultivate their counterparts (non-covetousness, benevolence, perception of the light, calmness, and clarity). Then he practises by stages the first meditation, the second meditation, the third meditation and the fourth meditation. Such are my instructions to those who have not attained perfection but long for it. These instructions also help the perfected ones to remain established in that perfection.

Ganaka Moggallana asked: Do all the disciples of good Gotama, who are thus instructed, attain nibbana?

The LORD replied:

Some do and some do not. It is like this, brahmana. If you instruct a man who wants to go to Rajagaha on the path he should take to go there, he will surely reach there if he listens to your words and takes to that path. If he does not listen to you, he will not reach Rajagaha. Even so is the case with the disciples. The tathagata shows the way, brahmaṇa.

Ganaka Moggallana exclaimed:

The good Gotama is in communion with those who have gone forth from the home to the homeless state, who are not dishonest, who have their senses under control, who are disciplined in their life and who are energetic and resolute. He is not in communion

with others. The teachings of the good Gotama are the most excellent among the teachings prevalent today.

28th JULY

There are three classes of seekers: (1) he who strives by right living now to gain a happy destiny. (2) He who seeks neither happiness now nor happiness in another life, but peace and freedom from sorrow for himself. (3). He who, knowing that sorrow is common to all, dedicates himself to the eradication of the suffering of all beings. The following teaching is directed at those who belong to the last category and who strive to reach the supreme awakened state (bodhicitta).

Adore a picture or statue of the buddha with incense, flowers and So on. You may also make extensive mental offerings. The sevenfold offerings are also good. They are: prostration, homage, confession, rejoicing in others virtue, prayer that the teacher may continue teaching dhamma, prayer that the teacher may not pass away and dedication of one's merits for the welfare of all beings. With your mind concentrated and full of faith and devotion, take refuge in the buddha thrice, bowing low before him.

Radiate love and compassion in all directions to all beings, wishing that all of them might be happy and free from sorrow and its root-cause. Activate the awakening mind (bodhicitta). Read the buddha's discourse where the Lord exalts the bodhicitta. Recollect that in the discourse to Suradatta, the buddha said: "The merit of bodhicitta is immeasurable; if it were form, it would fill the whole universe and extend beyond it If person could fill the buddha-fields with a as many jewels as grains of sand in the Ganga and offer them to the protectors of the world, his merit would be nothing compared to the merit of one, who with joined palms, directs his mind to full awakening (bodhicitta)."

He who activates the mind to full awakening, should bind himself to the venturing mind and ensure that the practice takes root so that its momentum is not lost even in a future incarnation. He should be well established in morality, otherwise all efforts would be futile. Hence it is exalted above all else by the buddha.

Resort to a qualified master who will initiate you in accordance with the rites described in the bodhisattvabhumi. He who is an expert in these rites and who is established in the bond is a qualified teacher. If you do not find such a master then adopt the following procedure: invoke the blessings of the protectors to gain the bodhicitta. Vow to liberate all sentient beings from samsara. Determine that no evil thought (anger, greed or envy and so on) will arise in your mind hereafter. Let your conduct be pure. Give up all evil and desire. Rejoice in virtue. Emulate the buddha.Aspire not for your own salvation. Dedicate yourself to the liberation of all beings. Be pure in body, mind and speech.

Although I am healthy today,

Well nourished and unafflicted,

Life is momentary and deceptive;

The body is like an object on loan for a minute.

Bodhisattvacaryavatara

29th JULY

It is extremely important to practise bodhicitta continually, with every action. The bodhicitta is aroused by training the mind to think with bodhicitta. At all times there is a need for constant awareness and alertness. As each action is performed it is accompanied by a bodhicitta awareness as follows:

When entering temples or rooms (and when lying down to sleep), pray: "May all sentient beings enter nirvana; as I enter this place, so I shall lead them to nirvana."

When leaving temples or rooms (and when arising from sleep), pray: "May all sentient beings be released from samsara. I am leading them out, just as I leave this place."

When closing doors, pray: "May all the doors to the lower realms be closed so that no being can descend any lower."

When bathing, pray: "May all the delusions of sentient beings be washed away just as the dirt on my body is washed away."

When sweeping, wish: "May the dust of hate, greed and ignorance be swept away from everyone's heart just as I sweep away this dust."

When sitting down, wish: "May all sentient beings be established in enlightenment."

When getting up, pray: "May all sentient beings clearly see that all conditioned phenomena are changeable by nature.

When reading or writing, feel: "As I read, write and understand this subject, so I make all sentient beings completely comprehend the buddha's profound teaching so that every doubt is resolved as it arises."

When serving others, pray: "May all sentient beings assume the work of others with gladness; may I not be concerned only with my Own progress. May I cease to be lazy or discouraged in the practice of bodhicitta.

When offering flowers to holy objects, feel: "With this offering may all the transgressions of sentient beings be forgiven and may they tread the paramita path."

When lighting a lamp, wish: "May I similarly dispel the darkness of ignorance of all sentient beings, and light the lamp of wisdom in their hearts with the wisdom-lamp that shines within me."

When eating, earnestly beseech: "May I share the suffering, hunger and thirst of all sentient beings. May they taste the blissful nectar of transcendental wisdom.

When taking medicine, pray: "May I release all sentient beings from sickness and pain and become the buddha, the supreme physician, at the mention of whose name all physical and mental illness is destroyed.

When seeing statues of buddha, pray: "May all sentient beings receive the buddha's supreme knowledge."

When looking at natural scenery, entreat: "May all sentient beings attain the omnicient mind, fully realising the vast number of varied existences in their absolute, pure nature.

30th JULY

Great merit and wisdom flow from heightened awareness. Without heightened awareness you cannot benefit sentient beings. Therefore exert to gain heightened awareness; do not be lazy.

Without tranquil absorption you cannot gain heightened awareness. Without such absorption you cannot meditate. It is important to maintain the conditions that are favourable to such absorption correct posture, steadiness of mind (attention) and so on. When tranquil absorption is gained, heightened awareness arises.

In the absence of transcendental wisdom (prajnaparamita) the mental distractions and emotional disturbances cannot be completely eliminated. Hence, resort to transcendental wisdom and its method; wisdom and action are not exclusive but are one.

Action (or method or means) is all that which is not pure wisdom (prajna). Such action includes the practice of generosity and so on. By combining the two, the seeker soon arrives at the bodhicitta.

Direct realisation that the aggregates, the sensory spheres and bases have not been created and have no independent self-existence is pure wisdom. It is not possible for existent entities to be created; what is non-existent like an imagined flower in space cannot be created either! Nothing has been created. Nothing has an independent self-existence. Therefore, the nature of any entity is incomprehensible. Such meditation is meditation on discriminating intelligence.

Find out what this discriminating intelligence is, without conceptualis-ing it. When you go beyond conception, you transcend sorrow. You cannot grasp anything - not even the discriminating intelligence.

When one gradually meditates on suchness (thatness), and progresses step by step, the full awakening of a buddha is not far away.

The true comprehension of the indeterminate dharma is that in which clinging to all these three kinds is given up. no character or determinate nature that can be When there is there is no seized, then there is no seizing; when seizing and therefore no binding there is also no coming out from bondage.... To be devoid of specific nature is to be devoid of specific character. To be devoid of specific character is itself to be eternally devoid of all determinate essence. To be devoid of all determinate essence is itself to be identical with dharma-dhatu tathata, bhutakoti (i.e.,,the ultimate reality).

The Maha-Prajnaparamita-Sastra

31st JULY

145

nandisamudaya dukkhasamudayo punnati vadami...

nandinirodha dukkhanirodho punnati vadami

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day the venerable Punna emerged from his solitary meditation, approached the Lord and respectfully requested that the Lord should teach him dhamma in brief.

The LORD spoke to him as follows:

Punna, there are forms, sounds, smells, tastes, touches and mental states which are pleasant, liked and enticing, which are related to sense- pleasures. When a monk delights in them, clings to them and welcomes them (is infatuated), pleasure arises in him. I declare: from the arising of such pleasure, sorrow arises. On the other hand, if one neither delights in these objects, nor welcomes them nor allows sensual delight to arise, there is no sorrow.

Having said this much the Lord enquired of Punna: "Where do you intend to stay?"

Punna replied: "In the district known as Sunaparanta."

The LORD: "The people of Sunaparanta are irascible, Punna. They might insult you."

Punna: "If they abuse me or insult me, Lord, I shall consider them good in that they do not strike me."

The LORD: "And if they strike you?" Punna: "I shall consider them good in that they do not strike me with a sharp knife." The LORD: "And if they strike you with a sharp knife?"

Punna: "Even if they strike me with a sharp knife with intent to deprive me of my life, I shall reflect: 'There are disciples of the Lord who, disgusted with the body, use a knife to take their own lives; here, these people have done service in that they have done it for my sake.'

The Lord approved of such an attitude. Punna took leave of the Lord and went to Sunaparanta where he spent some time. He was able to establish a sangha of five hundred lay-devotees and five hundred female lay-devotees.

Some time later, a number of monks approached the Lord and said to him: "Lord, the venerable Punna has died."

The LORD said: "He was a wise man. He followed the dhamma without annoying me with questions concerning dhamma. He has attained final nibbana, O monks."

They rejoiced.

1st AUGUST

139

ete te ubho ante anupagamma majjhima paṭipada tathagatena abhisambuddha cakkhukarani nanakarani upasamaya abhinnaya sambodhaya nibbanaya samvattati

Thus have I heard:

The Lord was then staying near Savatthi in the Jeta grove, when one day he addressed the monks.

The LORD said:

Do not strive for sense-pleasure which is low, anariya and danger- ous (not related to the goal); and do not strive for self-mortification either. These two are dead-ends. The tathagata has revealed the middle course, which promotes vision and wisdom, peace and nibbana. Know what is approval and what is disapproval; but without seeking either, simply teach dhamma. Know what is happiness and what is unhappiness, but strive for inward happiness. Do not speak in secret. Do not be harsh towards anyone. Speak slowly, not hurriedly. Do not adopt a colloquial dialect, do not transgress correct language. This is the undefiled conduct.

Happiness which arises without one's striving for low and vulgar pleasures, and which is not fraught with danger (unconnected with the goal) is undefiled.

Not striving for self-mortification, which is sorrowful and anariya and unconnected with the goal, is undefiled.

The middle course revealed by the tathagata is the noble eightfold path right view, right aspiration, right speech, right action, right mode of livelihood, right endeavour, right mindfulness and right concentration.

Someone disapproves of people, saying: "All of them who pursue sense-pleasure are pursuing a wrong course," or "All of them who are intent on self-mortification are pursuing a wrong course." But he approves of others, saying: "All those who do not pursue sense-pleasure are right,' or "All those who are not intent on self-mortification are right." This is approval and disapproval, but not the teaching of dhamma. Do not speak thus, but simply teach dhamma: "Striving gives rise to sorrow and trouble; it is the wrong course," (whether it is striving for pleasure or striving for self-mortification). Teach the dhamma: "As long as the fetter of becoming is not abandoned, becoming is not abandoned."

Pursuit of sense-pleasure (with its five strands) is defilement and is to be feared. The happiness of renunciation, of non-attachment, of tranquillity and self-awakening, is not to be feared. It is undefiled.

Do not say anything which you know is not true and is unconnected with the goal. It is a defilement. But when you know it is a fact and connected with the goal, then speak at the right time. This speech is undefiled. Even so with harsh speech. If it is true and connected with the goal, then know the right time to say it. Speak slowly. If you speak hurriedly your body tires, thought suffers, sound suffers, the throat is affected and the speech is not clear and comprehensible. Do not use colloquial language - it will give rise to misunderstanding. Use the recognised form of expression - it is undefiled.

2nd AUGUST

cha ajjhattikani ayatanani veditabbani cha bahirani ayatanani veditabbani; cha vinnapakaya veditabba, cha phassakaya veditabba; attadasa manopavicara veditabba; chattimsa sattapada veditabba

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day he addressed the monks.

The LORD said:

The following are to be known: six internal sense-fields, six external sense fields, six sense-impingements, six classes of consciousness, eighteen spheres of the mind, thirty-six modes of beings. By the practice of the three forms of mindfulness an ariya becomes fit to teach a group. Then he becomes an incomparable trainer among teachers.

The sense-fields of the eye, the ear, the nose, the tongue, the body (skin) and the mind are the six internal sense-fields. Material shape, sound, smell, taste, touch and mental states are the six external sense-fields. Visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness and mental consciousness are the six classes of consciousness. The contact of these six senses with their objects is their (six) impacts. What are the eighteen mental spheres? Having seen a material shape, one experiences either joy, sorrow or equanimity. These three, in relation to the six sense-fields, amount to eighteen mental spheres.

What are the thirty-six modes of beings? Six joys, sorrows and equanimities connected with worldly life; and six joys, sorrows and equanimities connected with the life of renunciation. Joy arises when a material shape is seen (or attained or remembered) or a sound is heard and so on. These are the six joys of worldly life. On the other hand, when one is aware of the impermanency of material shapes and so on, this awareness generates joy; this awareness in relation to the six sense-fields constitutes the six joys of renunciation. The non-attainment of these causes sorrow; these are the six sorrows of worldly life. On the other hand, when one is aware of the impermanency of these by means of perfect wisdom, there arises keen this desire for the incomparable deliverance and this desire gives rise to sorrow; in relation to the six fields, these are the six sorrows of renunciation. There are six equanimities connected with a fool's senses when they rest on their objects; but such equanimity does not go beyond mental states. And there are six equanimities connected with a wise man's awareness of the impermanence of the forms and so on; this equanimity goes beyond mental states. By means of the six joys connected with renunciation, get rid of the six joys of worldly life. Similarly with the sorrows and equanimities. Transcend them. Getting rid of these is transcending them. By means of equanimity based on the plane of neither-perception-nor-non-perception, which is equanimity of uniformity, get rid of (transcend) the equanimity of diversity related to forms and so on.

When the tathagata teaches, the listeners do not listen though he wishes their welfare; he is not delighted but dwells untroubled. If some listen and others do not, he is neither delighted nor depressed. If all of them listen, he is delighted. But in all these three conditions he is untroubled, mindful and clearly conscious. These are the three mindful- nesses of a teacher. Such a one becomes an incomparable trainer whose trainees rise from the comprehension of material shapes to: the auspicious neither-
(sobhana), unending space, unending consciousness, no-thing and perception-nor-non-perception.

3rd AUGUST

seyyatha pi bho gotama puriso purisam naraka-papatam papatantam kesesu gahetva uddharitva thale patiṭṭhapeyya, evam evam bhota gotamena naraka-papatam papatanto uddharitva thale patiṭṭhapito

Thus have I heard:

The Lord was on a tour of Kosala and arrived at Salavatika. In that village there lived a brahmana named Lohicca who owned vast estates endowed by the king. He was of the following view: "A recluse or brahmana who has reached a certain inner state would not tell anyone about it. What can one do for another? To tell others is a form of lust, and while telling others, he enters into a new bondage." He heard people speak very highly of the Lord. One day he sent the barber Bhesika to the Lord to invite him for a meal. The Lord agreed to come. While escorting the Lord to Lohicca's residence, the barber informed him of Lohicca's view. The Lord said: "That may well be!"

After the meal, the Lord questioned Lohicca concerning his view and found that he had been quoted correctly. The Lord said to him: "If someone were to say, 'The brahmana Lohicca has vast properties; let him enjoy all this by himself without sharing with others,' would that not be a dangerous proposition in respect of your dependents? Does it not mean that you do not care for their welfare? Would that not engender enmity in their hearts? Is that not an unsound principle and would not the person, who is the author of this unsound principle that creates such a dangerous situation, go to hell?" (Lohicca admitted: "Yes.") "Even so is the person who says that the recluse or brahmaṇa who has reached a good state, should not teach others; for then that would be putting obstacles on the path of people who might otherwise enter the discipline and rise even to arahantship. He who sets such obstacles would also go to purgatory or be reborn as an animal.

"There are three types of teachers in the world who are worthy of blame and who deserve the view expressed by you: (1) he who has not attained the state of a recluse, though he has taken to the homeless life; and yet teaches a doctrine proclaiming to others 'This is good for you', but whose teaching is not attended to or followed by the listeners. (2) He who has not attained the state of a recluse, though he has taken to the homeless life, and yet teaches a doctrine proclaiming to others 'This is good for you', and whose teaching is listened to and followed by the listeners. (3) He who has attained the state of a recluse and who teaches a doctrine proclaiming to others 'This is good for you', but whose teach-ing is not attended to and followed by the listeners. Of these three you might say, 'It is an egocentric passion of yours. What can one man do for another?'"

Lohicca asked: "Is there a type of teacher who is not worthy of blame?"

The Lord answered: "Yes" and then elaborated the teaching concern- ing the arising in the world of a fully enlightened one who is sought by a good householder, and the

teaching concerning the disciple's training in self-discipline, meditation, right up to arahantship. The Lord concluded: "The teacher under whom the disciple attains such a high state is not worthy of blame. Whoever blames such a teacher goes to purgatory or is reborn as an animal."

Lohicca said: It is as if a man who was falling over a precipice is caught hold of and saved. So have I been saved from falling into purgatory by the venerable Gotama? Lohicca then asked to be accepted “as a disciple of the Lord.

4th AUGUST

tatr' avuso bhikkhuna attana va attanam evam anuminitabbam

Thus have I heard:

The venerable MAHA MOGGALLANA who was then staying in Sum- sumaragira spoke the following words to the monks:

O monks, if a monk should approach you and ask for instruction, you may instruct him if he is qualified to be instructed and you should not if he is not so qualified (and would therefore be difficult to instruct).

Who is not qualified to be instructed? He who is full of evil desires and whose actions are governed by them, and who exalts himself and be- littles others; he who is given to anger and consequently is easily offended and finds faults in others; he who revolts against admonition and hits back when his defects are pointed out; he who evades your questions or gives irrelevant answers; he who is violent and deceitful, haughty and proud and who is intensely attached to ephemeral phenomena.

He in whom these traits are absent is qualified to be instructed.

The monk (who wishes to be instructed) should thus observe, examine and understand himself by himself and infer (or measure) the presence or absence of these traits: "One who possesses these traits (evil desires, etc.), is displeasing to me. Even so, if I possess these traits, I will be displeasing to others." Having come to this understanding, he should endeavour to get rid of these undesirable traits, determining: "I will not be of evil desires" and so forth.

The monk, observing the self by the self, enquires: "Do I possess these traits?" If the answer is: "Yes, I see the existence of these traits within myself," he should strive by every means to get rid of them. If, however, the answer is "No, I am free from these traits,' then he should diligently guard himself against them and engage himself day and night in the cultivation of the wholesome states of the mind, with the aid of ecstasy and delight (which accompany meditation and samadhi).

5th AUGUST

39

ye dhamma samanakarana ca brahmanakaraṇa ca te dhamme samadaya vattissama, evan no ayam amhakam samanna ca sacca bhavissati patinna ca bhuta

Thus have I heard:

The Lord was staying in Assapura. One day he spoke to the monks in the following words.

The LORD said:

People refer to you as 'samaṇa' (recluses, seekers). You identify yourself as: "I am a samaṇa". It is proper that you should train your- self in those qualities that form the nature of a samana or a brahmaṇa. If you live in accordance with this nature then your designation as a samana will become true and appropriate.

What are those qualities that form the nature of a samana? First and foremost, modesty and aversion to blameworthy conduct. It is possible that there might arise a feeling of satisfaction when you acquire this quality. But, I caution you: do not rest on your laurels if there is some- thing more to be done. You should also acquire the following qualities: control over the body and its conduct, which should be pure and honest, discipline of speech, discipline of thought, right mode of living, perfect control of the senses (in such a way that they do not get trapped in their objects), moderation in eating (so that eating does not become a pleasure in itself and just enough is eaten to sustain the body), constant vigilance throughout the day in whatever you are doing, mindfulness and clear awareness of whatever is being done, love of seclusion, so that on returning from the daily alms-gathering you may meditate undistracted.

By getting rid of ignorance (or greed) the monk purifies the mind of ignorance (or greed). When the defect of ill-will is eliminated, there arises in his heart goodwill towards all. Freed from laziness and dull- ness, he lives in constant vigilance and awareness. Similarly, he is free from restlessness and worry. He gets rid of doubt and thus his mind is freed from all unskilled (impure) states.

O monks, a man would indeed be glad if he were able to clear a debt he had contracted earlier. He would be glad if he were rid of a disease he suffered from. He would be glad if he were released from a prison he had been confined to. He would be glad if he were freed from slavery which had been his lot. A wealthy man would be glad if he traversed a wilderness in safety, unharmed. One who is freed from these five hindrances which pollute the mind and obstruct intuitive wisdom, is able to enter into the first state of meditation. He is freed from debts, ill health and bondage; he is liberated from slavery and is established on secure ground.

Practising meditation in seclusion, the monk saturates his whole being with ecstasy. Similarly, he saturates his whole being with concentration in the second meditation, with equanimity in the third meditation, with freedom from the residual impressions of past happiness and unhappi-ness in the fourth meditation. He then remembers his countless past incarnations and he sees the path of all beings with his divine vision. With his mind well established in freedom from craving and from all hindrances and ignorance, he rejoices that the goal of life, the goal of brahmacariya, has been reached and there is no more 'being such and such' or 'having to do such and such'. Such is the nature of a samana. Because a samaṇa is free from all evil and immoral states he is a brahmana, purified (as after a bath), endowed with knowledge (vedagu), learned, noble (ariya) and a perfected one (arahant).

6th AUGUST

dasahi kho aham thapati dhammehi samannagatam purisapuggalam

pannapemi sampannakusalam paramakusalam uttamapattipattam

samanam ayojjham

Thus have I heard:

The Lord was staying in the Jeta grove in Savatthi. At the same time a wandering ascetic Uggahamana was staying in Mallika's park. One day the carpenter, Pancakanga, who was a disciple of the Lord, set out to see him. However, realising that it was not the right time to see the Lord or his disciples, he sought the presence of the ascetic who was engaged in a loud discussion with his followers. When the carpenter approached them, the leader cautioned his followers to be silent, as he knew that the Lord_loved silence and subdued speech. When the carpenter had sat down, Uggahamana said to him: "I teach that he who is endowed with the four qualifications is a fully accomplished and unconquerable recluse. These four are: doing no evil, speaking no evil, intending no evil and refraining from an evil mode of living."

The carpenter did not respond but silently walked out, went to the Lord and narrated everything to him.

The LORD said:

If that is so, then a little baby should be regarded as a fully accomplished and unconquerable recluse! For the baby, too, has these four qualities. I teach that he who is endowed with these ten qualities is the accomplished and unconquerable ascetic. He should understand: (1) these are impure habits; (2) thus do they originate; (3) thus are they terminated without residue; (4) thus will they never arise again. (5) These are pure habits; (6) thus do they originate; (7) thus are they terminated without residue;

(8) thus will they never arise again. (9) These are unwholesome intentions and (10) thus will they never arise again.

Impure habits are evil deeds, evil speech and evil livelihood. Their origin is the mind with its attachment, aversion and delusion. By abstain- ing from such impure habits, and by cultivating pure habits, the impure ones cease. When the monk generates energetic desire to live free from impure habits, he ensures that they do not arise again. Even so with pure habits which arise from a mind devoid of attachment, aversion and delusion. When the monk comprehends utter freedom of mind, even these pure habits cease. Thereafter, vigilant avoidance of impure habits ensures the non-arising of habits. Impure intentions originate in impure perception (vision). When the monk has turned away from the pursuit of pleasure and enters into the first meditation, these impure intentions cease without residue. Vigilant watchfulness prevents them from arising again. Pure intentions are thoughts of renunciation, of non-violence, etc. They arise in their own pure vision (valuation). They cease when the monk enters into the second meditation. They do not arise when the monk vigilantly watches himself. The ten qualities I exalt are: perfect view of an adept, perfect intention of an adept, perfect speech, perfect action, perfect mode of livelihood, perfect endeavour, perfect mindfulness, perfect concentration, perfect knowledge and perfect freedom of an adept.

7th AUGUST

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evam eva kho rajakumara panc'imani padhaniyangani

Thus have I heard:

The Lord was staying in Sumsumaragira in the Bhesakala grove. The prince Bodhi had just built a palace and he sent a messenger to the Lord to request him to bless the palace by taking a meal there with the members of the order. The Lord consented. The prince had spread a cloth over the steps so that the Lord might step on it and it could be preserved by him (the prince). However, the Lord indicated that he wished the cloth to be removed before he would ascend the steps.

After the meal, the prince sat at a respectful distance from the Lord and said: "Lord, it seems to me that happiness cannot be gained through happiness, but only through suffering."

The LORD answered: "Before my enlightenment, I too thought like that." (Here follows the description of the renunciation, the austerities and the instruction of the five monks.)

When the Lord narrated how the five monks realised the knowledge which is the goal of brahmacariya, prince Bodhi asked: "How long does it take one who has taken the tathagata as the leader, to reach that transcendental knowledge?"

The LORD answered:

It is like learning to deal with an elephant. If someone comes to you knowing that you are skilled in riding an elephant and wants to learn that skill from you but does not have the faith, the health, the honesty or the energy, he cannot gain that which can only be attained by faith, health, honesty and energy. On the other hand, if he has these qualities, he will surely attain what can be attained through these qualities. Even so there are these five qualities which are indispensable in the seeker. The monk should have faith (confidence) in the enlightened state of the tathagata. He should have good health. He should not be deceitful or dishonest but should be frank and open with the tathagata. He should energetically strive to get rid of evil states of the mind and persevere in good states, even in the midst of obstacles. He should also be endowed with wisdom which leads to the complete destruction of sorrow.

If such a one approaches the tathagata, he will surely attain the transcendental knowledge in seven years or even in one year; he may attain it in seven months or even half a month. If he possessed these qualities intensely, he could even attain it in seven days or during the course of a single day.

When the Lord said this, the prince's messenger took refuge in the Lord and wondered why the prince had not done so. But the prince revealed: "Even before I was born, my mother offered me to the Lord. Later when I was yet a baby, my nurse offered me to the Lord who was staying here. And now, for a third time, I take refuge in the Lord."

8th AUGUST

verim katakibbisam naram, na hi nam sodhaye papakamminam; suddhassa ye sada phaggu, suddhass' uposatho sada, suddhassa sucikammassa sada sampajjate vatam

Thus have I heard:

The LORD said:

When the Lord was staying in the Jeta grove, he spoke to the monks one day.

O monks, if a cloth is dirty and it is immersed in a dye, the colouring is bad. But if a cloth is clean when immersed in dye, it is dyed properly. Why? A clean cloth takes the dye well and a dirty cloth does not. Even so, a mind free from impurities is inclined to salvation, not one that is impure.

What are the impurities of the mind? Greed, malevolence, anger, hate, hypocrisy, jealousy, delusion, obstinacy, pride, self-esteem, conceit and indolence are the

impurities of the mind. One who realises that these are all impurities of the mind and gets rid of them, is able to develop devotion to the buddha. He knows that: "The Lord is the buddha, the enlightened one, who guides humanity along the path of dhamma. Among the gods too, he is the enlightened." Similarly, he gains devotion to the dhamma and thinks: "Dhamma has been revealed by the Lord himself, it is eternal and is easily understood by one who observes it." Even so, he comes to have confidence in the sangha (community of monks): "The holy community of monks is well-disciplined and well-instructed and deserves to be supported with food, clothing, shelter and veneration."

At this stage, he is freed, liberated from attachment and he obtains a knowledge of the goal and of dhamma. He rejoices in this knowledge and therefore his mind is naturally one-pointed. Even if such a person happens to eat rich food, it does not prove an obstacle to him. He radiates friendliness in all directions. He experiences friendliness everywhere. He radiates compassion, peace and joy in all directions and experiences these everywhere. He perceives everything as it is in truth. He perceives sorrow, its origin and its cessation. Therefore, his mind is freed from craving for pleasure and from ignorance. He knows that through such inner cleansing, he has reached the culmination of brahmacariya (movement towards the infinite).

(A brahmana, Sundarika Bharadvaja, questioned the Lord at this stage: "Does the revered Gotama not wash in the river Bahuka?")

The LORD continued:

No holy river ever cleanses the heart of a wicked person of evil deeds, O brahmaṇa. For the person whose heart and mind are pure, everything is ever auspicious. Bathe in
the river of purity, O brahmaṇa. If you are truthful, if you do not harm any living being, if you are free from greed and if you are generous and kind, what need is there for you to bathe in the so-called holy rivers?

Hearing this, the brahmana became the Lord's disciple and took refuge in the Lord, in the dhamma and in the sangha.

9th AUGUST

yasma pi digha kula ete tayo kulaputta agarasma anagariyam pabbajita tan-ca pi kulam ete tayo kulaputte pasannacittam anussareyya tass a p'assa kulassa digharattam hitaya sukhaya

Thus have I heard:

The Lord was staying near Nadika. The venerable Anuruddha, Nandiya and Kimbila, were staying in the Gosing a forest. One day when the Lord approached the Gosinga forest, the keeper of the forest warned him not to enter as the three monks were

meditating there. However, Anuruddha, hearing this, said to the keeper: "It is the Lord, our teacher. Pray, do not hinder him." The three monks received the Lord in an appropriate manner.

The Lord asked: "Are you all well?" They affirmed. He asked again: "Are you three living in harmony like milk and water?" They affirmed. "How?" asked the Lord. Anuruddha answered: "Lord, I reflected thus: 'It is by great good fortune that I have the good company of fellow-brahmacari. This generated friendliness towards them, in thought, word and deed. I have surrendered my own mind and now, though we have three bodies, we are one mind." The other two monks confirmed this statement.

The Lord then asked: "Are you living a diligent life endowed with zeal?" Anuruddha replied for all: "Yes Lord. We share in the daily chores of one another without even having to utter a word. Once in five days we spend the evening discussing dhamma."

The Lord asked again: "Have you, living in this manner, reached the goal of human life and do you rest in it in comfort?" Anuruddha affirmed, and then explained:

"Free from sense-pleasures and from unwhole states of mind, here we enter, one by one, the first, the second, the third and the fourth meditations. Passing beyond even that we abide in space, knowing 'space is unending. Passing beyond even this, we abide in consciousness, in the knowledge that 'consciousness is unending'. Beyond that, we abide in the plane of neither-perception-nor-non-perception. Passing beyond even this, we abide in that where there is cessation of both perception and experience. We do not see, Lord, any that is higher than this where we can abide in comfort.'

The Lord said: "Good. Good. There is nothing higher than this wherein you can abide in comfort.

After the Lord had departed, Nandiya and Kimbila asked Anuruddha: "We have never discussed our attainments amongst ourselves. How could you narrate all this to the Lord? Anuruddha replied: "Of course you have not told me all this. But by my mind, I could know the other minds too."

Digha Parajana approached the Lord and said: 'It is the good fortune of the people that the Lord and also the three monks stay here.' Assent-ing, the Lord said: "It is so, Digha. If that family from which three monks have gone forth into the homeless state should think of them with faith and goodwill, they will derive great benefit and happiness. If the world remembers them with faith and devotion, all the inhabitants of the world will derive great good and happiness."

10th AUGUST

vanapatthapariyayam vo bhikkhave desissami, tam sunatha

Thus have I heard:

When the LORD was staying in the Jeta grove near Savatthi he once said to the monks:

O monks, I shall discourse on the nature of a life of seclusion in the forest grove. Listen attentively.

Suppose a monk retires to a forest grove but finds that he does not have now the mindfulness that he did not have before; the mind is still agitated, the obstacles continue to thrive, bondage is still strong and in addition, the necessities of life (alms, clothing, shelter and medical facilities) are hard to obtain. He should reflect over these conditions and immediately leave that place whether it is night or day. Even if during his reflection, he were to consider: "Though the necessities of life are hard to obtain, I did not come here for their sake," he should instantly leave that place if he finds that he is not making any progress in the awakening of mindfulness and so on.

On the other hand, if a monk who has retired to a forest grove should find that he has gained now the mindfulness that he was not able to gain before and that there is breaking of the bonds, he should continue to dwell in that forest grove, even though the necessities of life may be difficult to obtain.

Suppose that a monk is staying near a village, town, or on the out- skirts of a district in the company of another man. Once again he should reflect whether that man's company is conducive to the cultivation of mindfulness and to the snapping of bondage. If it is not, he should quit that company immediately, without even taking leave of the man. On the other hand, if such a person's company is conducive to the cultivation of mindfulness and the breaking of the bondage, the monk should live in that person's company during his whole life-time and he should not leave, even if he is driven away and even if the necessities of life are hard to obtain.

Everyone takes his stand on his own view and by his own constructions gives rise to disputes: "To know this is to know the truth," he holds, "and not to know this is to be condemned."

Truly one who does not accept the view of another is devoid of wisdom. He that clings to his own con- struction is devoid of wisdom.

To stand on one's Own view of truth and give rise to false constructions, if this is pure wisdom, then there is none who does not have it.

The Maha-Prajnaparamita-Sastra

11th AUGUST

Arannaken' avuso bhikkhuna sanghagatena sanghe viharantena sabrahmacarisu sagaravena bhavitabbam sappatissena

Thus have I heard:

The Lord was staying near Rajagaha. At that time a monk, by name Gulissani, walked into the assembly of monks. He was uncouth in his appearance and uncultured in his manner. He was obviously a hermit.

The venerable SARIPUTTA utilised this opportunity to address the assembled monks as follows:

A monk who has lived in the seclusion of a forest and who returns to the order of monks or to an assembly of monks, should behave respect- fully and treat other monks with respect and deference. If he does not, people will ask: "What is the use of this monk resorting to the life of a hermit if he does not even know how to behave towards other monks and elders?"

Similarly, when the monk who has lived in seclusion in a forest returns to the order or enters the company of monks or others, he should observe the following disciplines: (1) he should know the proper conduct in regard to seating. He should not occupy the seat of the elders nor should he unseat a newly-ordained monk. (2) He should not enter the village too early for alms-gathering, nor return (to the monastery or to the village) during the day. (3) He should not visit the families in the village before or after the alms-gathering period. (4) He should not be proud or inconsiderate. (5) He should not be offensive or loose in his speech. (6) He should be of pleasant speech and should resort to good company. (7) He should live with his senses fully controlled. (8) He should be moderate in eating. (9) He should be vigilant. (10) He should be energetic and not lazy. (11) He should be ever mindful. (12) He should be ever concentrated in the mind. If he does not observe these disciplines, people will point to him and say: "What is the good of his forest-life? He has been doing what he pleases there and therefore he is not disciplined."

Moreover, he should have: (1) wisdom, (2) a knowledge of the higher dhamma and (3) the higher discipline, (4) a knowledge of the eight deliverances as also (5) an understanding of the states of superior men, for people will often question him concerning these.

In answer to a question by Maha Moggallana, Sariputta said: These things are essential in the case of a monk who resorts to the seclusion of the forest-life. They are even more essential in the case of one who remains near a village.

Like entrusting oneself to a brave man when greatly afraid,

By entrusting oneself to the (awakening mind),

One will be swiftly liberated

Even if tremendous evils have been committed.

Why do the conscientious not devote themselves to this?

Bodhisattvacaryavatara

12th AUGUST

tehi pi me saddhim ekaccesu thanesu sameti, ekaccesu thanesu na sameti. Thus have I heard: The Lord was living in Ujunna. One day a naked ascetic known as Kassapa approached
the Lord and asked him: "I have heard it said that the recluse Gotama ridicules all penance. Are they justified in saying so or are they misrepresenting Gotama?" The LORD replied: No, Kassapa, they do not truly reflect what I have said. What they say is quite at
variance with what I have said. I am well aware of the destinies of men who have been given to asceticism and I see that on the dissolution of their bodies, some arise in a state of misery while others arise in a happy state in a heavenly world. When I am aware of all this, how can I ridicule all penance? Some recluses and brahmana are clever and experienced in polemics. By their
knowledge they destroy the doctrines of their adversaries. Between them and me there are some points of agreement and others of disagreement. I say to them: "Let us leave those points on which there is disagreement between us. Concerning those things on which there is agreement, ask your teachers or others: 'Who is more thoroughly free from blameworthy conduct, the recluse Gotama or the other venerable ones?' It is quite possible that they themselves would answer that it is the recluse Gotama who behaves in an utterly blameless way, whereas the others are only partly free from blameworthy actions. If they discuss in this manner, they would praise us. Similarly, if they discuss among them- selves, asking one another: "Between the recluse Gotama and the other venerable ones, who is more fully devoted to blameless conduct?" the answer would be that it is the recluse Gotama who is devoted to blameless conduct and the other venerable ones are only partly so. When they discuss in this manner, they would praise us.

If one follows the right method, one will see and know that the recluse Gotama speaks appropriately to the occasion, speaks of dhamma, speaks of self-restraint and right method. What is that right method? It is the noble eightfold path - right view, right aspiration, right speech, right action, right mode of livelihood, right effort, right mindfulness and right concentration. If one follows this eightfold path then he will know that the recluse Gotama speaks at the appropriate moment concerning what is the dhamma and self-restraint.

The buddha cancels the two extremes and teaches the middle way viz., the way of neither duality nor non-duality; duality here means the particular, unique natures of all

things conceived exclusively, and nonduality means the one universal nature of sunyata again conceived exclusively. Here by means of sunyata denied the false sense that everything is absolutely unique and separate. When this cancellation is accomplished, even the sense of non-duality is given up lest it might itself be exclusively embraced.

The Maha-Prajnaparamita-Sastra

13th AUGUST

yato kho kassapa bhikkhu averam avyapajjham metta-cittam

bhaveti, asavanan ca khaya anasavam ceto-vimuttim pannavimuttim

ditthe va dhamme sayam abhinna sacchikatva upasampajja

viharati, ayam vuccati kassapa bhikkhu samano iti pi brahmano iti pi

Kassapa then said to the Lord: "Generally, Gotama, a person is regarded as a recluse or a brahmana when he goes about naked, is of unclean habits, refuses invitations to a meal, rigidly conforms to certain regulations concerning alms-gathering and eating once in so many days, eats what others would not eat, wears only discarded rags, plucks out his hair and beard, keeps standing all the time or uses only a bed of thorns."

The LORD said: 'Even if he does all this if he has not cultivated the state of wholesome attainment in conduct, in heart and in intellect, he is far from being a recluse or a brahmaṇa. It is when man has abandoned anger (hostility), when he has cultivated unlimited friendliness towards all, when he has brought about the destruction of the deadly asava, when his heart is freed, when his consciousness is free and when here and now, he has realised that freedom it is then that he is known as a recluse or a brahmana."

Kassapa said: "How hard it is to gain the state of a recluse or a brahmana!"

The LORD said: "True, Kassapa. If to be a recluse or a brahmana, one had merely to do all the things you have said, then it would be easy. But it is because of the abandonment of hostility and the cultivation of universal friendliness and so on that it becomes so hard."

Kassapa said: "How difficult it is to recognise a recluse or a brahmana!"

The LORD said: "True, Kassapa. If a recluse or a brahmaṇa were to be recognised by the marks of asceticism you have enumerated, it would be easy. But because the marks are universal friendliness and the destruction of asava, it is hard."

Kassapa asked: "What is the state of wholesome attainment in conduct, in heart and in mind?"

The Lord then detailed his teachings concerning self-restraint, mind- fulness, knowledge, psychic senses and the realisation of the four noble truths leading to arahantship. He added: "There are recluses and brahmaṇa who also speak of right conduct, austerity, intelligence and emancipation. But I have reached the highest point in all these. No one is superior to me in any of these. I boldly proclaim this fact, even as a lion roars. And I roar not when I am alone, but when I am in assemblies of men. People have heard me and are thoroughly convinced. They themselves penetrate the truth and experience it in themselves."

Kassapa was thoroughly convinced and he prayed to be accepted as a disciple. The Lord pointed out that if one who had previously belonged to another order desired to be admitted as a disciple, he had to remain as a probationer for a period of four months, after which he would be so admitted. Kassapa agreed. Later he was initiated. Immediately there- after he remained alone and by earnest effort attained self mastery. Soon he attained to that supreme goal for which people go forth into the homeless life as disciples of the Lord. He knew that there was no more birth for him.

14th AUGUST

so kho aham bhante n'eva abhinandim na patokkosim anabhinanditva tam eva vacam anugganhanto

Thus have I heard:

The Lord was in Rajagaha in the mango grove with a great number of monks. At that time the king of Magadha was Ajàtasattu. One day the king desired to visit a holy one. Several of his ministers suggested the well-known religious leaders of that time. But Jivaka, the physician, mentioned the Lord saying: "People declare that he is the fully awakened one." The king decided to go to the Lord. As he and his entourage neared the mango grove, there was perfect silence and the king was filled with a strange feeling: "How could there be such stillness amongst such a vast assembly of people?" The king approached the Lord, bowed to him and took his seat. Then the king asked the Lord: "There are people who belong to so many different trades and professions and they enjoy the visible fruits of that profession. What are the fruits of the recluse here and now?"

The Lord asked: "Have you put this question to the other religious leaders, and if so, what is their response?"

The king thereupon recounted the irrelevant responses of six others to whom he had asked the same question. "Purana Kassapa said: 'There is no merit or demerit in any action. There is no sin even if one were to commit a murder and no merit whatsoever in charity or sacrifice or self-control.' His is a doctrine of non-action. Makkhali of the cow-pen expounded his doctrine of purification through transmigration. He said: 'There is no cause either for the purity or the impurity of beings. They are good or evil as determined by their fate or the nature of the species in which they are born. They have to pass through eight million and four hundred thousand births, then they are all liberated. No amount of effort is of any avail before that. Ajita of the garment of hair, expounded his theory of nihilism. He said: 'There is no such thing as this or the other world. There are no beings who are perfect. The human being is composed of the four elements. When he dies everything he was or did ends in ashes. This is the end of fools and wise men.

"Pakudha Kaccayana had his own doctrine. He said: 'The following seven elements are uncreated and eternal earth, water, fire, air, pleasure, pain and the soul. Hence there is neither a killer nor the killed, neither a speaker nor a listener. These elements play among themselves. The nigantha of the Nata clan propounded his theory of the fourfold bondage. He said: 'A nigantha practises fourfold restraint as regards all water. Because of this fourfold bond, he is nigantha (free from bonds), gatatto (who has gone to the summit), yatatto (whose heart is under control) and thitato (whose heart is fixed).' Sanjaya of the Belaṭṭha clan was non- committal and evasive. He said: 'If you were to ask me if there is another world, I would say so if I thought there was. But I do not say so. Nor would I deny it if you said there was. I heard the views of all these, neither approving nor disapproving. Now I put the same question to you."

15th AUGUST

idam pi kho maharaja sanditthikam samanna phalam purimehi sanditthikehi samanna phalehi abhikkantataran ca paṇitataran ca The LORD said: O king, suppose there was a slave among the people in your house- hold, who began
to feel: "The king is a man and so am I, yet he enjoys royal pleasures and I am a slave. I would that I were like him!" Would you treat him as a slave if he renounced the world, became a bhikkhu of excellent moral habit and visited you? ("Of course not.") You would treat him with respect. Even SO would be the fruit for one who might have been a householder-farmer, became and earned your reverence. There you have the first kind of fruit visible in the world, which arises from becoming a recluse. Suppose there appears in the world a fully awakened one, a buddha. A householder,
even of inferior birth, might consider thus: "The household life is full of troubles and evils like passion." Thus he forsakes his household life and becomes a recluse of excellent moral habit. Being of excellent moral habit, he sees no danger to himself from any source. He is fully self-restrained. If he sees an object (or hears a sound and so on) he is not entranced or attracted. Being self-restrained, he experiences within himself a joy in which no evil state can enter. And he is ever mindful, whatever he might be doing. He is content as to robes and food.

Having equipped himself with these qualifications, he resorts to the seclusion of a forest and there, having abandoned all pursuit of pleasure, he purifies himself of the five hindrances: he gets rid of craving, violence, sloth, worry and doubt. He
experiences gladness of heart just as one who has paid off a great debt, or been cured of a great disease, or been emancipated from slavery, or like a wealthy man who, having lost his way in a desert, now returns home.

Having rid himself of all evil dispositions, he enters into the first meditation (with the joy born of detachment), the second meditation (with the joy born of concentration), the third meditation (with the delight that is not mere joy) and the fourth meditation (with the self-possession and equanimity). With a serene heart he realises that his body is made of the four elements and is sustained by food, but that his consciousness is bound up with that body. He sees this clearly. He then contemplates the mental images. He applies the serene heart to psychic powers which he enjoys. With the heavenly ear he hears sounds both human and celestial. Then he acquires the mental ability to study the minds of others. Again, he has the faculty of perceiving the destinies of all beings. With the divine eye he sees beings entering heaven or hell and so on.

Finally, he directs his serene mind to the destruction of the asava. He knows the truth concerning sorrow, the origin of sorrow, the cessation of sorrow and the path to such

cessation. He knows the asava, their origin, their cessation and the path to such cessation. When he thus sees them, his heart is freed from the deadly taints of craving, of ignorance and becoming. He knows: "Rebirth has been destroyed. The highest has been attained. There is no more birth." This is an immediate fruit of the life of a recluse. There is no fruit which is sweeter or higher than this.

The king, delighted with this, prayed to be accepted as a disciple. He prayed for the Lord's forgiveness: "For the sake of sovereignty, I put my father to death. May the Lord accept this confession!" The Lord did so and later told the monks: "If he had not committed that act, he would have attained the truth even as he was listening to the discourse.

16th AUGUST

imesam kho bhikkhave channam saraniyanam dhammanam etam aggam etam sangahikam etam sanghatanikam yadidam ya 'yam diṭṭhi ariya niyyanika niyyati takkarassa sammadukkhakkhayaya

Thus have I heard:

The Lord was staying near Kosambi. The monks there were quarrel- ling among themselves and they were divided. This was brought to the notice of the Lord who sent for them.

The LORD said:

O monks, when you quarrel thus, is there amongst you friendliness in thought, word and deed? Obviously not. You live hurting one another by the sharp weapon of your tongue. Surely this can only lead you to great sorrow.

O monks, remember the following; they are important as they promote affection, respect and harmony: (1) acts of friendship performed with the body, both in public and in private, (2) friendly speech, (3) thoughts of friendship, (4) sharing with other monks whatever one has and what- ever has been lawfully acquired, (5) living an unblemished life of spot- less character with others who are of equally spotless character, (6) right vision, which leads assuredly to the complete cessation of sorrow. All these are important to remember. But right vision is supreme amongst them; it is the vision that leads to the complete cessation of sorrow.

How does one live in order to gain this perfect vision? The monk resorts to seclusion and reflects thus: "Is there a perverse notion in me, on account of which I am unable to see things as they really are?" Such perverse notions are associated with pursuit of sense-pleasure, hate, laziness, restlessness and doubt, as also with beliefs concerning this world and the other. After such contemplation, the monk should reassure himself that such perverse notions do not exist in him. This is the first knowledge gained by

him. The second knowledge arises when he thus contemplates and discovers that he is calm and peaceful. The third know- ledge arises when he realises that such an understanding, such a vision, is not found outside.

The monk then reflects in the following manner: "Do I possess the qualities that are found in one who is endowed with right vision?" What are they? One who is endowed with right vision confesses his offences and transgressions to the teacher and also to fellow-brahmacari, and with their help gets rid of them quickly. This is comparable to the spontaneous reaction of an innocent baby who draws its hand away if it happens to come into contact with a burning object. And it is the fourth knowledge in one who is endowed with right vision.

Continuing his reflection, the monk realises the fifth knowledge concerning the qualities found in one endowed with the right vision, viz., zeal concerning one's own duties towards fellow-brahmacari, in the dis- charge of which the monk trains himself in right conduct and higher thinking. This is comparable to the zeal with which a COW attends to the needs of the calf.

The sixth quality is the vitality and the ability to hear the truth with one's whole mind and heart, with great concentration. This quality is extraordinary and is not found in common people.

It leads to the seventh quality, which is the ability, while listening to the exposition of the dhamma, to realise the goal of the dhamma and the ecstasy associated with the dhamma. This too is an extraordinary quality not found in the ordinary people.

These are the factors, O monks that lead you onwards.

17th AUGUST

imehi kho bhikkhave ekadasahi dhammehi samannagato bhikkhu bhabbo imasmim dhammavinaye vuddhim virulhim vepullam apajjitun ti

Thus have I heard:

The Lord was staying in the Jeta grove. One day, he spoke to the assembly of monks.

The LORD said:

O monks, there are eleven qualities which determine whether a cowherd will be prosperous or not. They are: he recognises forms and shapes. He is quick to notice the distinguishing marks. He removes the eggs of flies. He dresses sores and he fumigates. He knows how to cross a stream. He knows where to find drinking water. He knows the road. He knows how to lead the herd to pasture, he does not milk the cows dry and he knows how to treat the bulls and the leaders of the herd. The cowherd burns leaves and so on, so that the smoke will clear the pasture and extend the field for the

cows to graze. Similarly, there are eleven qualities which determine whether a monk will prosper and grow in dhamma or not. What are they?

Recognition of material shapes: The monk knows that all material shapes are made of the four great elements and thus he understands them as they really are.

Distinguishing marks: An ignorant man is known by his behaviour. A wise man is known by his behaviour. The monk knows this and the monk is also known by his own characteristic behaviour.

Removal of flies' eggs: A monk does not allow thoughts of sensual pleasures, hate, ill-will or unworthy mental states to prevail. He prevents them from arising; when they do arise he quickly gets rid of them with- out indulging in them.

Dressing of sores: The monk prevents his senses and his mind from being contaminated by their objects. He protects them carefully so that when they come into contact with their objects he is not excited or disturbed and therefore evil states of mind do not arise.

Fumigation: The monk spreads the teaching of dhamma by passing the teaching on to others.

Crossing a stream: The monk, while discussing dhamma, questions the teacher and clears his doubts, so that what had not been disclosed may be disclosed.

Drinking water: The monk seeks and finds the teachings of the tathagata, acquires the Knowledge of dhamma and delights in it.

knowledge of road: The monk knows the truth concerning the noble eightfold path.

How to lead the herd to pasture: The monk knows how to rouse mindfulness in all the four ways.

Milking the cow: The monk does not take more than he needs when householders offer him food, clothing, shelter and medicine.

How to treat the leaders: The monk shows due respect to the elders and leaders.

He who is possessed of these eleven qualities prospers and grows in dhamma.

18th AUGUST

na tavaham imam pallankam bhindissami yava

me nanupadaya asavehi cittam vimuccissatiti

Thus have I heard:

The Lord was staying in the Gosinga forest with many of his foremost disciples. Several of the elders decided to go to Sariputta to hear his exposition of dhamma. As they approached him Sariputta asked them, one by one: "Tell me, reverend one, whose visit or presence is a blessing to this Gosinga forest?"

Ananda said: "The monk who has heard a great deal of the teaching that is sacred and auspicious in the beginning, in the middle and in the end, who has pondered it, understood it and who teaches the dhamma efficiently to all."

Revata said: "The monk who delights in uninterrupted meditation, in seclusion, constantly established in mental equilibrium and endowed with clear vision."

Anuruddha said: "The monk who is able to survey and behold all the worlds with the divine vision."

Maha-Kassapa said: "The monk who is endowed with the ability to dwell in the forest, live on alms, lead an ascetic life, who is energetic, has right behaviour and practises freedom. He is also able to preach on these attributes."

Maha-Moggallana said: "The monk who said: "The monk who can discuss dhamma and respond unfailingly in such a discussion."

At the request of Maha-Moggallana, Sariputta said: "The monk who rules the mind but is not ruled by it, who dwells throughout the day, from hour to hour in that state in which he wishes to dwell. We have heard what all of us have said, each according to his ability. Let us approach the Lord and listen to him concerning this."

They approached the Lord and Sariputta narrated the whole thing to him. The Lord appreciated the views expressed by each one of the elders, saying: "It is good, Sariputta, it is good. Ananda has heard the auspicious teachings and teaches them to all. Revata delights in un- interrupted meditation in solitude. Anuruddha has divine vision in which he beholds all the worlds. Kassapa is an ascetic and preaches asceticism. Moggallana is an expert in discussing dhamma. Sariputta has perfect mastery over his mind and is not ruled by it. He dwells throughout the day in that state in which he wishes to dwell from hour to hour." (Their responses were therefore in accord with their own nature and accomplish- ment.)

Sariputta then asked: "Who was right, Lord?" The Lord answered: "All of you were right, Sariputta. Now listen to my answer. The Gosinga forest will be considered blessed when a monk enters and dwells in it, Sitting cross-legged, with the firm resolve 'I shall not leave this seat until the mind is completely freed from all conditioning."

19th AUGUST

dvattims' imani bhikkhave mahapurisassa mahapurisa lakkhanani

Thus have I heard: The Lord was staying near Savatthi in the Jeta grove. One day he addressed the monks. The LORD said: Thirty-two marks of distinction are found in a great man. One who possesses them
either becomes an emperor of the world or an enlightened buddha, supreme it cannot be otherwise. Whatever might have been the previous incarnation of the tathagata, he was always
virtuous, generous, pious and devoted. On departing from this world he ascended to the celestial world and shone brighter than the gods. From there he descended to the earth with these thirty-two marks. (Here follow the marks and their specific implications.) His feet are evenly placed on the earth; no obstacle will arise in his life. On his soles
are found a thousand-spoked wheel; he will always be surrounded by loyal servants and he will subdue all his enemies. He has projecting heels, long fingers and toes and straight limbs; he will be long-lived. Seven convexes are noticed on his body (two hands, two feet, two shoulders and on the trunk); he will enjoy good food and drink. He has soft hands and feet with webbed toes and fingers; he is of gentle and loving speech and he works for the happiness of all. His ankles are like rounded shells and the hair on the body is turned upward; he is the greatest of all and the whole world is his. He has the legs of an antelope; he wins success and prosperity swiftly. His skin is delicately smooth so that dust does not collect on it; he will know and see all the subtle meanings and mysteries and he will attain the height of supreme wisdom, enlightenment. His complexion is like bronze, molten gold; he governs the whole earth and whatever he does becomes fruitful. His sexual organs are covered by a sheath; he will have abundant 'offspring', 'children who are obedient to his word. His arms are long so that he can rub his knees standing and without bending his body; he will gain much 'wealth', he will win the world's highest crown. There is no furrow between his shoulders, and his bust is equally rounded; he is incapable of failure, he succeeds in everything. He has acute sense of taste; he experiences very little illness and suffering. His eyes are intensely blue and he has eyelashes like those of a cow; he is extremely popular, every- one loves to see him. He has a head like a turban; he enjoys the loyalty and love of all. His hairs grow separately and between the eyebrows is a hairy mole, white and like soft cotton; the people will look up to him and conform to his wishes. He has forty teeth and they are in unbroken rows even and very lustrous; his followers are not divided amongst them- selves, and he does not provoke controversy. His tongue is very long and his voice is exquisite like that of a karavika-bird; people will take his words to heart and cherish them. His jaws are like a lion's; he cannot be overthrown or overwhelmed by anyone - gods, men or demons. His disciples and

attendants are pure at heart, seeking the welfare of all. He will roll back the veil and see this world and the next.

20th AUGUST

tasmatiha bhikkhave yassa me bhasitassa

attham ajaneyyatha tatha nam dhareyyatha

Thus have I heard:

The Lord was staying in the Jeta grove when the monks brought to his notice the views of a monk named Arittha. Arittha, who was a vulture- trainer before, entertained and propagated a heretical interpretation of the Lord's teaching, stating that, according to the dhamma, there were no obstacles or impediments to dhamma at all (that 'nothing was wrong'). The Lord sent for him and questioned him, and he repeated his false view.

The LORD said to him:

Whom did I teach thus, O foolish one? Have I not also declared in great detail the obstacles and the impediments of unrighteousness? Have I not pointed out that desires and cravings are evil and painful, leading to painful consequences? (The monk Arittha hung is head down in shame; the other monks affirmed that the Lord had indeed cautioned against evil.) O monks, some people memorise the words of the discourses (the sutta) but do not gain the wisdom that the words indicate and do not experience the truth thus described. They study the discourses merely to indulge in wordy warfare with others and to condemn others. Their grasp of the dhamma is faulty. It leads to great sorrow. It is like a man taking hold of a snake unskilfully; it bites him, leading to fatal results. On the other hand, he who studies the discourses skilfully, grasps the wisdom and experiences the truth the words indicate, not in order to enter into dispute with others or to condemn others, but because he has the right grasp and it leads to his delight. It is like the man who tackles the snake skilfully so that even if it coils around his arm it is unable to bite him. Therefore, O monks, understand the meaning of what- ever I have said and then hold on to it (memorise it). If you do not understand something that I say, question me or question the experienced monks.

Listen to this parable of the raft, O monks: A man is walking along the road. His path is obstructed by a river. He sees that the near-bank is dangerous and the far-bank is safe. He wants to go to the other bank. He builds a raft for himself with timber and foliage. He goes to the other bank. Does he then place the raft on his head because it was with its help that he crossed the river? No. He leaves it there and proceeds on his way. Even so, the dhamma taught by me is for you to cross over with; it is not for being carried on (in) your head. When thus even right knowledge is to be abandoned, how much more important it is to avoid wrong knowledge by all means!

The person who is unskilled in dhamma holds to the wrong views, to wrong knowledge. He considers forms (of matter) as: "This is mine" or "This is my self". In the same way he considers sense-experiences, perceptions, psychological habit-patterns as: "This is mine" or "This is my self". He similarly identifies with his self whatever he has heard or seen, thought of or understood. As a result, he thinks: "This is the world" and "This is the self" and "I shall be eternal, permanent". But he who has been properly instructed in the dhamma and who is skilled in the dhamma, does not hold such wrong views. He considers forms and all the rest of it as: "This is not mine" and "This is not my self". As a result, he does not think: "This is the world" and "This is the self" and "I will become permanent and eternal". Knowing thus, he does not experience anxiety.

21st AUGUST

pubbe caham bhikkhave etarahi ca dukkhan-

c' eve pannapemi dukkhassa ca nirodham

When the Lord had spoken thus, a monk asked: "May there not exist in one, anxiety concerning external objects?" The Lord replied: "Certainly. It arises when one thinks, 'This was mine, now it is not so. I wish that that could be mine, but I may not get it.' Thus he grieves and grows anxious, deluded." "Is it possible not to be thus anxious concerning external objects?" asked the monk. The Lord replied: "Certainly. When such thoughts do not arise in one. Then one does not grieve or grow anxious and one is not deluded."

"May there not be anxiety in one concerning internal, non-existent factors?" asked the monk. The Lord replied: "Certainly. It arises when one thinks 'This is the world and this is my self; after leaving this world I shall become eternal and permanent.' When he listens to the teachings of the tathagata which dispel such ignorance, he grieves and grows anxious with the thought, 'Alas, I will be annihilated.' He grieves for something that does not exist." "How can one avoid such anxiety?" asked the monk.

The LORD replied:

By not entertaining such false notions. In one who does not cling to wrong knowledge, such anxiety concerning the non-existent does not arise. O monks! Can you grasp something which is eternal and permanent and unchanging? No. Can you grasp a theory or 'knowledge' concerning the self which will not give rise to grief, anxiety, sorrow and despair? No. Can you rest in or depend on a view or ideology which will not give rise to sorrow and despair? No.

Since neither the self nor the objects that are supposed to belong to the self can be proved to exist, is it not utter foolishness and ignorance to declare: "This is the world and this is the self and after leaving this world I shall become eternal and unchanging?" Surely it is.

O monks, is form (material shape) permanent? No. Is what is imper- manent pleasant or painful? Painful. Is it wise to consider the impermanent and the painful as "This is my self"? No. Even SO with sense-experiences, psychological perceptions, habit-patterns and (dualistic) awareness. Thus should all these (whether they are said to be of the past, present or future, big or small, far or near) be seen to be what they really are, and there should arise the right knowledge that: "This is not mine; this is not my self". A disciple disregards all these and he is free. He goes beyond birth. He has done what needs to be done and nothing more is left.

Though such is my teaching, O monks, there are some who call me a nihilist. They misrepresent my teaching. Formerly as well as now I only teach about sorrow and the ending of sorrow. If, through misunderstanding, others condemn me, there is no resentment in the tathagata's heart towards them. Do not resent criticism and do not be elated by praise. But firmly put away what is not self the material objects, experiences and all the rest of it. When thus you abandon them, there will be great delight.

Thus has the dhamma been taught by me. Hearing this, the noble ones who have broken their bonds are freed and they do not return. They in whom the fivefold fetters have been broken attain nibbana. They who overcome the three fetters and in whom love, hate and delusion are greatly weakened, return just once into embodiment. They who have overcome the three fetters and who have entered into the stream are led towards awaken- ing. Even so are the others who with faith, are interested in the dhamma. They who have some faith in me and in the dhamma attain heaven.

22nd AUGUST

atthi me tumhesu anukampa: kinti me savaka

dhammadayada bhaveyyum no amisadayada ti

Thus have I heard:

One day while he was staying in the Jeta grove, the LORD said to the monks:

I have great affection for you. Therefore, I wish that all of you, my students, may become heirs to my dhamma or wisdom and not inheritors of material wealth. Thus would you earn the approbation of people, who would rejoice that you are the inheritors of my dhamma and not the inheritors of wealth.

Consider this, O monks. Suppose that one day I have had my meal and am satisfied, yet some food is left over. Just then two monks arrive. I say to them: "I have eaten. This is left over. Take it if you wish. If you do not, I will have to throw it away." One of them thinks: "I suppose I can take it and eat it. But the Lord exhorted us to inherit his dhamma and not material possessions. It is therefore better for me not to eat this food

but spend the night in contemplation of the dhamma." The other monk thinks: "The Lord has eaten and is satisfied. He gives what is left over to me. I shall take it, eat it and spend the night." With whom am I pleased more? I am pleased with the first one more than the second. Why? Because of his desirelessness and contentment he is more fit to be honoured. Therefore, become inheritors of my dhamma.

Having said this, the Lord retired into his cottage. Then the venerable SARIPUTTA spoke to the monks:

O monks, when the Lord has retired into seclusion, how shall we follow the example of his wisdom? I shall explain this.

They do not follow the Lord's example in wisdom who do not abandon what the Lord has indicated as fit to be abandoned, who crave for many things, who are dull and complacent and who slide back from the path because of their inability to resort to seclusion. By such behaviour, the elder monks, they who are newly ordained and they who are between these two categories become contemptible.

They who follow the Lord's example in wisdom behave differently. They become praiseworthy, whether they are elders or newly ordained or between these two. They are praiseworthy in three ways: (1) they follow the Lord's example in wisdom, (2) they abandon what the Lord had indicated should be abandoned, and (3) they do not crave for many things and therefore are not dull and complacent and do not slide down the path.

What are the evils to be guarded against? Greed, ill-will, anger, malevolence, hypocrisy, spite, jealousy, delusion, obstinacy, arrogance, pride and indolence. They are eradicated by following the middle path which leads to right vision, right understanding, peace, wisdom, spiritual awakening and nibbana. The noble eightfold path leads to right vision, wisdom, peace, perfect inner awakening and nibbana.

23rd AUGUST

iti kho bhikkhave adhananam dhane ananuppadiyamane daliddiyam vepullam agamasi, daliddiye vepullagate adinnadanam vepullam agamasi, adinnadane vepullagate sattham vepullam agamasi, satthe vepullagate panatipato vepullam agamasi, paṇatipate vepullagate musavado vepullam agamasi

Thus have I heard:

The Lord was staying in the land of Magadha. One day he said to the monks:

O monks, live as lamps unto yourselves, be ye a refuge unto yourselves and take no other refuge but the dhamma. Take no other lamp than dhamma. By taking dhamma as your refuge you live mindful of the body as the body, feelings as feelings, thoughts

as thoughts and ideas as ideas, without craving or dejection in regard to anything. Keep to your own paths. Then the evil one will not find a foothold in you.

Long ago, O monks, there was an emperor named Dalhanemi who possessed the seven treasures including the wheel. One day the wheel had sunk just a little, indicating that his end was near. He entrusted the kingdom to his son and took to the homeless life. A week later the wheel disappeared. The distressed son sought the ex-emperor's counsel. Dalhanemi said: "Grieve not. The wheel is not your heritage. But if you adhere to dhamma, you will gain it. Protect your subjects. Let there be no wrong-doing in the kingdom. Give wealth to anyone who is poor. When religious men come to you with their problems, hear them, encourage them in their good deeds and deter them from evil." The king did all this and gained the wheel. With the help of the wheel, he soon became the emperor of the whole world.

Years later, the wheel began to sink. The emperor entrusted the kingdom to his son and retired. The wheel disappeared. But the new king did not go to the ex-emperor for advice. He followed his own ideas. His ministers said to him: "The people do not prosper now. Take our counsel and we shall advise you properly." They too declared the royal duties to him. The king took appropriate defence measures but failed to relieve the poverty of the poor.

When a poor man stole, he was caught! THEN the king gave him wealth. When this became known, others began to steal too, in the hopes of obtaining royal patronage. But the king punished them by cutting off their heads. When people saw this, they themselves began cutting off the heads of thieves. Violence grew. When wealth was not distributed, poverty grew; when poverty grew, stealing grew; when stealing grew, violence grew. One after the other, falsehood, evil speech and immorality (unchastity) began to grow. The life-span of beings was greatly shortened. There was no respect for religion or for elders. The people considered one another as animals and slaughtered one another. Such is the recurrent cause of events leading to evil.

In the future, after a similar sequence of events, some survivors will begin to think otherwise and resolve to end violence. They might retire to the forests for seven days and then returning will resolve: "Let us do good, abstain from violence, stealing, unchastity and so on." Their life-span will increase. They will have only three diseases - appetite, non-assimilation and old age. A king named Sankha will arise among them who will win the wheel. At that time the Buddha Metteyya will arise. The king himself will become the Lord's follower. If you walk your own path you will live long, be comely, happy and wealthy. If you adhere to your path, you will acquire psychic powers which will prolong life. Right conduct is your comeliness, practice of meditation is your happi- ness, radiating love to the four quarters is your wealth.

24th AUGUST

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tam kho pana aham bhikkhave nannassa samanassa va brahmanassa va sutva vadami; api ca yad eva me saman natam, samam diṭṭham samam viditam, tam evaham vadamiti

Thus have I heard:

The Lord was staying near Savatthi in the Jeta grove. One day he spoke to the monks.

The LORD said:

It is like a man who, having vision, stands between two houses; he knows and sees who goes in and who comes out of them. I clearly see the heaven world and who goes into it; I clearly see who, on dying, arises among men or in the realm of the disembodied spirits or in an animal womb or in hell.

When a man dies here the guardians of hell lead him to king Yama and submit to the king: "This man had no respect for his father, mother, recluses or brahmana and did not serve them." King Yama then questions the man: "Did you not see the five celestial messengers who appear among human beings?" The man answers: "Indeed, I did not." King Yama then enumerates them one by one. (1) An infant lying helplessly in its own excrement, (2) an old man who walks miserably leaning on a stick, (3) one afflicted with illness, suffering grievously and lying in the midst of his Own excrement, (4) a man being punished by the officers of the king for various crimes, and (5) a corpse decomposing and foul. Yama asks: "Did it not occur to you on seeing them, that 'Such is my fate too, since I have not gone beyond birth and its consequent old age, illness and death. I shall therefore refrain from evil and resort to good thoughts, words and deeds'?" The man replies: "No sir, because I was indolent." King Yama admonishes him: "Therefore you have to suffer for your indolence. These evil actions were not performed by your father or mother, friends or relations or other divine agencies. They were performed by you and therefore you have to suffer their consequences.'

The guardians of hell then subject that man to various kinds of sufferings and tortures: the pancavidha bandhanan (his body is pierced by hot iron stakes at five points); he is scorched by the fire of hell; needle-mouthed creatures in Gutha niraya (hell) tear at his body; in Kukkula niraya (hell) he burns; in simbalivana there are silk cotton trees with long thorns and he is made to climb them repeatedly; in asipatta vana he wanders, his body cut by the sword-like leaves of the trees of this forest; he is thrown into the kharodaka nadi (caustic river) and made to swim. The guardians of hell take him out and ask him: "What do you want?" He says: "I am hungry; I am thirsty." They drop a burn- ing copper ball into his mouth and pour boiling copper into his mouth. He suffers acutely from feelings that are painful, sharp and severe. But he is not released until the fruition of his evil deeds has been exhausted.

Once it occurred to king Yama: "I am thus punishing the wicked men of evil deeds. I wish I could be born as a human being and at that time a tathagata might arise in the world so that I might serve the Lord and understand the dhamma taught by him."

What I am speaking about, O monks, is not what I heard from recluses and brahmana, but what I myself have known, what I myself have seen and discerned. If young men are indolent and do not heed the celestial messengers I have enumerated, they grieve. Only they are truly men who heed these messengers and are not indolent. But seeing the danger of attachment and of birth and death, they abandon attachment and go beyond all sorrow through the ending of birth and death.

25th AUGUST

adhammacariya-visamacariyahetu kho gahapatayo evam idh' ekacce satta kayassa bheda param marana apayam duggatim vinipatam nirayam upapajjanti; dhammacariya samacariyahetu kho gahapatayo evam idh' ekacce satta kayassa bheda param marana sugatim saggam lokam upapajjantiti

Thus have I heard:

The Lord was touring the Kosala country accompanied by a large group of monks. He came to a place known as Sala. The people there had heard of the Lord as the enlightened one. They decided that it would be good to meet him. They approached him and after appropriately greet- ing him, asked: "After leaving this body and this world, they say that some people go to hell or to lower births and that some others go to heaven or to higher births. What is the cause of this?"

The LORD replied:

They who are devoted to adhamma (living counter to dhamma or right action), and they whose conduct is inappropriate (imbalanced), go to hell or to lower births. They who are devoted to dhamma (right action) and to appropriate (balanced) action go to heaven or to higher births.

(At the request of the people, the Lord explained this in the follow- ing words:)

There are three inappropriate physical actions, four verbal improprieties, and three mental actions which are not right. Violence is a physical violation of dhamma; theft or robbery is another violation; and the third is sexual impropriety. Lying is the first verbal adhamma; slandering which causes disharmony and discord is the second; harsh and abusive speech is the third; and the fourth is frivolous and unworthy chatter and gossip. Covetousness is the first mental adhamma; ill-will or hate is the next and perverted thinking is the third. A man of perverted thinking does not believe in charity and sacrifice; considering them of no value; he does not take into account the

existence of this world and the other and does not even believe in respecting the parents.

Similarly, there are three appropriate physical actions, four right verbal actions and three appropriate mental actions. Non-violence is the first physical action. One who is non-violent is compassionate and merciful to all. Non-stealing is the second and refraining from sexual impropriety is the third. Ceasing to lie intentionally for the sake of one- self or of another is the first verbal discipline. Giving up slander and tale-bearing promotes harmony and reconciliation. This is the second. Abandoning of harsh speech is the third. The fourth is speaking the right words at the right time and in an appropriate manner. Giving up covetousness is the first mental discipline. Giving up ill-will is the second. Giving up perverted thinking and adoption of right thinking is the third.

One who has cultivated these three types of dhamma will go to heaven and to higher births on leaving this body and this world. If he so desires, he can be reborn as a rich prince, a wealthy brahmana, or a celestial; he can, if he so desires, be born favourably disposed to the attainment of total destruction of cravings and freedom.

26th AUGUST

na kho rajanna evam paraloko daṭṭhabbo

yatha tvam mannasi imina mamsa cakkuna

Thus have I heard:

The venerable Kumara Kassapa was on a walking tour of Kosala. One day the prince Payasi, accompanied by a great number of brahmaṇa and others, came to see him. Payasi declared: "I do not believe there 'is the other world', for human beings, or human beings who are not born of parents, nor do I believe in the fruit of actions." Kumara Kassapa replied: "But then, what about the sun and the moon?" Payasi said: "They are not in this world and they are not human; they are gods."

Payasi said: "I know of people who were wicked and who have passed away. Though I told them to come back and tell me if there was another world, they have not come back." Kassapa replied: "If you were to arrest a thief and order him to be punished, would he be excused if he said 'I shall undergo the punishment after I meet my friends'?"

Payasi said: "And, I know of people who were very good; they have not come to tell me either." Kassapa replied: "If a man had been plunged in mire and if he had been rescued, washed, clothed and enter-tained, would he wish to visit the mire again? Even so, to the gods, this world of human beings is like mire; one who goes away from here to the world of gods has no inclination to come back."

Payasi said: "I know of good people who have died and, according to brahmaṇa, must have gone to the world of gods; but they have not come back to tell me so." Kassapa replied: "A century for a human being is a day to the gods, and a thousand such years is their life-span. Even if they who have gone there thought 'We shall go back to Payasi and tell him we are here, after a day or two, you would not be here."

Payasi said: "How do you know all these things concerning the gods? I do not believe."

Kassapa replied: "That is like a man born blind declar- ing that there no colours because he cannot see them. The other world is not to be seen with physical eyes. Those recluses and brahmaṇa who resort to seclusion, acquire a purified vision with which they see this world and the other, beings born of parents and others and the fruits of action."

Payasi said: "If the life after death were so beautiful, then why do people not take their own lives?" Kassapa answered: "That would be foolish to seek the other world, without wisdom. Good men and brahmana do not force maturity on the unripe; they wait for maturity. Moreover, the virtuous need life here; the longer they live, the more abundant merit they can accomplish for the welfare of all beings, out of compassion for them."

Payasi said: "When a man dies, we do not see the soul leaving him." Kassapa said: "When you lie down and dream, you roam over gardens and so on, and the people who are near you do not see you go out. How can one see the soul leaving the body?"

Payasi said; "A man is more buoyant when he lives but is heavy "When he is dead; how can we say that he has left. Kassapa replied. When the body has life. Heat and intelligence, it is light, and when it is deprived of those things, it becomes dull and heavy. Even as a conch shell can only produce its beautiful sound when blown by a man, not on its own, this body functions only when life is in it, not on its own."

27th AUGUST

ye pi tava sotabbam saddahatabbam mannissanti,

te pi anaya vyasanam apajjissanti

Payasi said: "When a man is punished and his body is cut to pieces, we see no soul in it." Kassapa replied: "It is like someone cutting fire- wood, powdering it, crushing it and grinding it; no fire is produced. But when it is intelligently rubbed against another piece of wood, fire is seen."

Payasi said: "Still I cannot agree!" Kumara Kassapa said: "I shall give you a few similes. Sometimes the truth becomes clear by the use of similes.

"A large party was travelling as a caravan. Finding food and fodder a problem, they split the party into two parts. One part went ahead and the other followed much later.

One day the first party encountered a strange man who said; 'Why are you carrying food and fodder with you; there is plenty to be found in the village ahead?' That party threw food and fodder away, but there was no food and fodder in the next village and they all perished. The strange man said the same thing to the second party, encouraging them to travel lighter and faster. But wiser counsel prevailed with them. They did not throw things away and they survived. (The strange man was a man-eating goblin who had devoured the first party.) If you listen to unwise counsel and foolishly seek the truth, you will perish.

"Two people were wandering the countryside in search of something worthwhile. They found a heap of hemp. They helped themselves to it. As they walked on, they came across hempen thread. One of them threw away the hemp and took the hempen thread; but the other would not abandon the hemp and so did not pick up the hempen thread. In the same way, they came across hempen cloth, a heap of flax, iron, copper, tin, lead, silver and gold, one after the other. While one man threw his previous collection away in favour of the new find, the other man clung to his hemp and refused to take anything else. They both returned to their village. Needless to say, one was welcomed and the other was not.

"Give up your foolish ideas, Payasi."

Payasi said: "Even Kassapa's first simile was highly instructive. I wanted to hear more and so stood there stubbornly. I take refuge in the Lord, in the dhamma and in the sangha. I pray that Kumara Kassapa may perform a sacrifice."

Kumara Kassapa encouraged Payasi to perform a sacrifice in which no animals were slaughtered, but in which charity was given to all. However, in that charity the things given away were not very good and Payasi did not do the charity with his own hands. A young brahmaṇa, Uttara, who was also there, performed this charity with thoroughness and with his own hands. Thus Uttara became one of the companions of the thirty-three gods, whereas Payasi was born as the companion of the four guardian deities in a palace which was empty.

28th AUGUST

imesam kho aham tapassi tinnam kammanam evam paṭivibhattanam evam pativisiṭṭanam manokammam mahasa vijjataram pannapemi papassa kammassa kiriyaya papassa kammassa pavattiya, tatha kayakammam no tatha vacikamman ti

Thus have I heard:

The Lord was staying near Nalanda. At the same time, the Jain, Nathaputta, was also living in Nalanda with a large group of his disciples. One day, one of his disciples known as Dighatapassin, approached the Lord and at the latter's request, seated himself at a respectful distance.

The LORD asked him: "What forms of action does Nathaputta the Jain teach?" Dighatapassin answered: "Nathaputta does not teach in terms of forms of action but declares only punishments for wrong doings."

The LORD asked again: "How many forms of wrong doings does Nathaputta teach?" Dighatapassin answered: "Three, namely: physical, verbal and mental wrong doings. They are different and distinct from one another."

The LORD asked again: "Which of the three is the most blameworthy?" Dighatapassin answered: "Nathaputta teaches that physical wrong doing is the most blameworthy, more so than mental and verbal wrong doings."

In answer to Dighatapassin's questioning, the LORD answered: "I do not dwell on wrong doings and their corresponding punishments. But I teach action. There are three kinds of action; mental, verbal and physical, which are different and distinct from one another. Of these, mental action is the most blameworthy if it leads to evil."

Dighatapassin thereupon went away and reported the whole matter to Nathaputta the Jain. The latter appreciated the way in which Dighata- passin had answered the Lord. He added: "How can an insignificant mental wrong action exceed physical wrong action in blameworthiness?" A householder, Upali, who was present, then volunteered to go to the Lord and with well-reasoned arguments refute the Lord's teaching. Nathaputta approved but Dighatapassin disapproved, saying: "The recluse Gotama is very clever and knows the art of enticing others' disciples." But Upali went to the Lord all the same.

At Upali's request, the Lord narrated the conversation that took place between him Upali exclaimed: and Dighatapa ssin. can the insignificant wrong action of the mind be considered more blameworthy than the obvious wrong action of the body?" The Lord said: "If you speak as one grounded in the truth, we shall have conversation." The householder agreed.

The LORD said: "If a Jain (who is not allowed to take cold water) is sick and as a consequence of his refusal to take cold water dies, to what region does he go?" Upali answered: "Since he was devoted to the mind, he would go to the region of the gods whose nature is mental." The Lord pointed out that it was contrary to his original argument! But Upali still clung to his argument.

The LORD said again: "If a Jain, who is otherwise well disciplined, happens to kill insects while walking the road, what happens to him?" Upali answered: "Nathaputta lays down, that since there was no intention The Lord again pointed out that behind the action there is no blame. The lord again pointed out that it was contrary to his original argument.

The LORD said again: "If a man came here with his sword drawn and said that he would destroy all the people of Nalanda in a moment, would that be possible? (Obviously not.) But if a recluse or brahmana who had psychic power, said that he would reduce Nalanda to ashes by his act of will or mind, would that be possible?" (Obviously yes.) The Lord pointed out that this was contrary to his original argument. Upali concurred and prayed to be accepted as a disciple.

29th AUGUST

sabbe ce pi bhante sudda imaya avaṭṭaniya avatteyyum

sabbesanam p' assa suddanam digharattam hitaya sukhaya

The LORD said to Upali: "Consider it well, O householder, for a wise man like you should consider well before taking such a step." But Upali said for a second time: "I take refuge in the Lord. I am even more delighted that the Lord asks me to consider well before deciding to do so; others might announce with great joy to all the people, 'So and so has become my disciple' while the Lord asks me to consider well."

The LORD said again: "Your family has supported the Jains so far. Will you continue to support them?" At this Upali was even more im- pressed: he said, "Lord, I have heard it said that the recluse Gotama encourages people only to support him and his disciples, whereas in truth the Lord commands me to support all! Hence for a third time I take refuge in the Lord."

The Lord thereupon instructed Upali in such a way that he easily entered into the dhamma and rose beyond doubt and uncertainty.

Upali then left the Lord's presence, went home and announced to the door-keeper: "I am the Lord's disciple from now. Only his disciples are to be entertained here."

Dighatapassin came to know of all this. He informed Nathaputta, who refused to believe it: "It is not possible that Upali could have become the recluse Gotama's disciple; it is possible that the recluse Gotama has become Upali's disciple." Dighatapassin went over to Upali's house to verify the fact. The door-keeper stopped him and said: "You may wait here if you want food." Dighatapassin, however, replied: "I do not need food." He returned to Nathaputta who still refused to believe and there- fore himself went to Upali's house.

Nathaputta's arrival was reported by the door-keeper to Upali. Upali agreed to receive him, but when Nathaputta entered the hall, he found that Upali had already occupied a higher seat. Upali pointed to one of the other seats and asked Nathaputta to sit down. Nathaputta was angry. He shouted: "You went to the recluse Gotama in order to convince him that he was wrong, but you yourself have been enticed by the recluse!"

Upali said: "If it is true that I have been enticed by the recluse Gotama, I wish that all human beings and all other beings would be so enticed by him; for it is a very good thing and a great blessing. It is like the story of a monkey and a piece of cloth. A man took a monkey to a dyer and asked him to dye it a certain colour and make it smooth; the dyer said that he could not make the monkey's body smooth! However, when he took a piece of cloth to the dyer, he gladly dyed it, pressed it and made it smooth. The Jains' teaching is like the monkey skin, and cannot be made smooth. The Lord's teaching is like the cloth, which can be dyed and made smooth."

Upali then declared: "I am the disciple of the Lord who is absolutely pure, wise, victorious and of incomparable glory. He has reached the highest, unattached and without any goal. He has crossed over to the other shore and now helps others to cross over too. His glory is beyond measure. His disciple am I."

Nathaputta could not bear to hear all this, and collapsed vomiting blood.

30th AUGUST

paccavekkhitva kayena kammam kattabbam vacaya

kammam kattabbam manasa kammam kattabbam

Thus have I heard:

The Lord was then staying near Rajagaha. One evening, after meditation, the Lord approached the venerable Rahula who respectfully rose, greeted the Lord and got a seat ready for him. The Lord reached over to a pot of water, poured just a little into a
water-vessel and pointed it out to Rahula. The Lord said:

"Do you see this little amount of water in the water-vessel? Even so, little is the merit of a recluse who intentionally lies."

The Lord threw the water away and pointed out to Rahula: "Do you see this? The recluse who intentionally tells lies forfeits the benefits of his solitude."

The Lord then turned the water-vessel upside down and said to Rahula: "Even so is the solitude of the intentional liar overturned. "

Pointing to the empty water-vessel, the Lord said to Rahula: "Even so is the renunciation empty if the recluse is not ashamed to lie intention- ally."

The LORD continued:

Even as an elephant engaged in battle protects its trunk with the help of his other limbs, one should vigilantly guard oneself against false- hood; one should not speak falsely even in fun.

Before a thought, word or deed is allowed to be expressed, one should repeatedly reflect. If you wish to do physical, verbal or mental action, O Rahula, reflect thus: "Is this deed harmful to self or to others? Does it lead to sorrow? Is it unwholesome?" If it is, do not do it. If you realise that it is not harmful, then you may do it.

Even while you are engaged in an action (thought, word or deed), reflect: "Is this deed harmful to oneself or to others? Does it lead to sorrow? Is it unwholesome?" If it is, do not continue. If it is not, then you may continue with it.

Even after you have completed an action (thought, word or deed), reflect: "Is this deed harmful to oneself or to others? Does it lead to sorrow? Is it unwholesome?" If it is, then confess it to your teacher or to a fellow-brahmacari, for such confession would induce restraint in you and prevent a repetition of such action in the future. If it is not harm- ful to oneself or to others, then rejoice in it and train yourself in such actions more and more.

This was the way in which recluses and brahmana of the past purified their actions; this is how the recluses and brahmana of the future will ensure that their actions are pure; and this is how recluses and brahmana now act in thought, word and deed. This is how you should train yourself, Rahula.

31st AUGUST

maya pi..n' eva diṭṭham na sutam: raja va rajamahamatto va pancahi kamagunehi samappito...kamatapham appahaya.. vigatapipaso ajjhattam vupasantacitto vihasi

Thus have I heard:

The Lord was staying near Kammassadhamma in the fire-room of a brahmana. One day, when he had gone for alms-gathering, the wanderer Magandiya happened to notice that the brahmana was spreading grass in his fire-room. On enquiry he was told that it was for the recluse Gotama. The brahmana praised the Lord which displeased Magandiya. Magandiya retorted: "The good Gotama is the destroyer of growth."

The Lord had intuitively heard the dialogue between the brahmana and Magandiya. When he returned to the brahmana's house towards the evening and as he prepared to settle down on the grass spread in the fire-room, he himself remarked: "There was some conversation between you and Magandiya concerning this!" The brahmana began to narrate the earlier events, when Magandiya entered the place.

Immediately the LORD began to speak:

The eye is attracted to forms and rejoices in them; the tathagata points the way to control it; he teaches the dhamma which brings it under control. Similarly, the other senses indulge in their objects and the tathagata teaches the dhamma for their

control. Is this why Magandiya, you said: "The recluse Gotama is the destroyer of growth?"

Suppose there is someone who formerly indulged in pleasures of the senses and suppose that he has learnt the truth concerning them (that they are impermanent and that it is dangerous to be tempted by them). Suppose he has dispensed with his craving for them and lives free of craving, with his mind inwardly calm; would you have aught to say to him? (Magandiya replied: "Nothing, good Gotama.")

O Magandiya, when I was a householder, I too enjoyed the pleasures of the senses. But after some time, I realised their true nature (that they are impermanent, sources of sorrow, etc.), and I got rid of the craving for such pleasure with my mind utterly calmed. Now I enjoy divine delight and I do not envy the pleasures that the householders indulge in, even a person who has been cured of his leprosy does not envy the lot of one who is still suffering from it.

Even as as a person suffering from leprosy might, by coming close to the fire-pit, find some temporary relief, on account of the heat, from the pains of his disease, so some people might temporarily find even sensual pleasures enjoyable, because they seem to bring temporary relief from the craving for those pleasures. But even as the leper's suffering will soon be compounded by the burning heat of the fire-pit, so the suffering of the householder who indulges in sense-pleasures to gain relief from the (suffering of) craving for them, will also be compounded.

I have not even heard of a king who, indulging in the pleasures of the senses, dwells devoid of craving, with his mind calmed and at peace, without giving up pursuit of pleasure.

1st SEPTEMBER

75

arogyaparama labha nibbanam paramam sukham atthangiko ca magganam khemam amatagaminan ti

The LORD continued to speak and uttered a verse which meant

Health is the highest gain; nibbana is the highest bliss among ways; the eightfold path leads to deathlessness, to security.

The wanderer Magandiya appreciated it and declared that that was his belief, too. He had heard of health and nibbana spoken about in that manner by the earlier teachers of his sect (that of the wanderers).

The LORD asked him: "But what is health and what is nibbana according to those teachers?" Magandiya replied, stroking his own limbs: "This indeed is health, for I am not suffering from a disease."

The LORD said: "But Magandiya, that is like the understanding of a man who is born blind and who hears the description of a pure white cloth. He seeks white cloth. When someone gives him a dirty, coarse cloth, saying 'This is white cloth,' he believes him, accepts it and even shows it off. That is because he has faith in the other man, the man who has vision but who deceived him.

"The saying, 'Health is the highest gain; nibbana is the highest bliss' comes from the enlightened teachers of yore. But you point to the body, which is itself a disease and impermanent, and say, 'This is health.'"

Magandiya said: "I have full faith in the Lord and I pray that he might teach me the truth concerning health and nibbana."

The LORD said:

A doctor might try to restore sight to that man born blind but fail to do so; that would cause vexation to the doctor. Even so, I might also become vexed. On the other hand, some physician might, with all sorts of medicaments, be able to restore sight to him. Seeing that he had been cheated, he would throw away the dirty coarse cloth and spurn the friend- ship of the one who deceived him. Even so, if I teach you health and nibbana, you might relinquish desire and craving with your clear vision. You might realise that such desire and craving are the roots of all sorrow.

O Magandiya, keep the company of wise men. You will then hear the true dhamma. Live in accord with dhamma and see for yourself: 'This clinging to objects is true illness.' When such clinging ceases, becoming ceases and with it birth, death, old age, grief and sorrow cease. Thus the entire mass of sorrow comes to an end.

Highly inspired by the Lord's words, Magandiya begged to be accepted as an ordained disciple, for which he was prepared to undergo probation even for four years. But the Lord had him ordained forthwith. Soon Magandiya became one of the perfected ones.

2nd SEPTEMBER

sa-upadano ananda bhikkhu na parinibbayatiti

anupadano ananda bhikkhu parinibbayatiti

Thus have I heard:

The Lord was staying among the Kuru. One day, he spoke to the monks as follows.

The LORD said:

Impermanent and false are the pleasures of the senses, whether here and now or in the hereafter. The experience of such pleasures is the field of Mara, the evil one. It is a stumbling block in the training of a disciple.

The ariya disciple reflects thus: "These pleasures are stumbling blocks. If however, I abide with awareness that is limitless, with a mind that is determined, having overcome the world, then these unwhole- some intentions will not arise; the awareness will be unlimited." If he is firmly grounded in this attitude, either he becomes imperturbable or he is intent on wisdom. This is the first course in beneficial equanimity.

Or, while reflecting on the pleasures and their experiences, the disciple realises: "Whatever is material is composed of the four great elementals." Thus he arrives at equanimity. This is the second course in beneficial equanimity.

Or, while reflecting on the pleasures, their experiences and their material nature, the disciple realises: "They are impermanent and what is impermanent is not worth rejoicing in." Thus he arrives at equanimity here and now or he is intent on wisdom. This is the third course.

Or, the disciple might reflect thus: "These are the pleasures, these are the experiences and this is equanimity. When all these experiences are dropped, there is no-thing. This is real and it is also excellent:" If he lives thus, he attains to the plane of no-thing or gains wisdom. This is the first course of the beneficial plane of no-thing.

Or, the disciple may retire to the forest and seated under a tree he might reflect thus: "All things are empty of self." If he lives thus, he will arrive at the plane of no-thing. This is the second course.

Or, he might contemplate thus: "I belong to none and no one belongs to me." Contemplating thus, he is at peace. He arrives at the plane of no-thing. This is the third course.

When all these perceptions or experiences, including that of the no- plane, drop, then he arrives at the plane of neither-perception-nor-non- perception. He considers that to be real and excellent.

Ananda asked: "Lord, is it possible for a monk to reflect thus, 'This would not be mine if it were not meant to be; if it were not meant to be, it would not be mine.'? If he thus attains equanimity, does that not constitute nibbana?"

The LORD answered:

If a man gains equanimity that way, he clings to that equanimity. One who grasps anything (is attached to anything) does not attain final nibbana. But if he does not

grasp it, he attains final nibbana. That is deliverance of thought without grasping, attachment.

3rd SEPTEMBER

ye ca kho keci bhikkhave samana va brahmana va evam vedananam assadan-ca assadato adinavan-ca adinavato nissaraṇan-ca nissarana to yathabhutam pajananti, te vata samam va vedana parijanissanti param va tathattaya samadapessanti yathapatipanno vedana parijanissatiti

Thus have 1 heard:

The Lord was staying near Savatthi in the Jeta grove. A group of monks met members of another sect of wanderers who questioned the monks: "Revered monks, Gotama (buddha) emphasises the importance of understand- ing the pursuit of pleasure, material objects (forms) and also experiences (feelings). So do we. What then is extraordinary about his teaching?" The monks did not answer but decided to learn the answer from the Lord himself. They submitted the question to him.

The LORD said:

The pursuit of pleasure is fivefold: attractive sights, sounds, smells, tastes and touch which are cognisable by the respective senses. When one experiences pleasure in these, there arises pursuit of pleasure (desire for sense-gratification). What are the perils of such pursuit of pleasure? In pursuit of pleasure man toils and subjects himself to heat and cold, hunger and thirst, pain and suffering. If he does not gain the object of desire, he experiences great grief and frustration. He tries to guard what he has gained, but he is robbed by the king and thieves, and his possessions are destroyed by fire and water. When life is ruled by pursuit of pleasure and sense-gratification, disputes and quarrels arise and the contestants kill and are killed; there is great suffering. In pursuit of pleasure people become robbers, murderers and adulterers; and, when overtaken by the law, they suffer severe punishment at the hands of the officers of justice. In pursuit of pleasure, people transgress the bounds of right speech, right action and right thought, and on leaving their bodies they descend into hell. Such are the perils of the pursuit of pleasure, which have craving for their cause and which give rise to further craving.

When does such pursuit of pleasure cease? When one is not attracted by the pleasures and when one has abandoned such a pursuit. If one does not comprehend the nature of pursuit of pleasure, its perils and its ending, he is not aware of its true nature nor can he arouse the right understanding in others.

Now, what is the seeking of material objects, what are its perils and what is its cessation? Take, for instance, a beautiful young woman. She is attractive, an object which people seek. What are its perils? That form is subject to old age, disease, death,

decomposition; these are its perils. When the desire to possess such an object is abandoned, there is cessation of the seeking of that object.

Now, what is feeling or experiencing? A monk, seated in seclusion, practises concentration and the four states of mindfulness and in him there arises an experience of the highest kind of non-violence (when he neither hurts nor is hurt). But such experiences or feelings are liable to change and are impermanent. When such understanding dispels the desire for these experiences, there is freedom from the pursuit of such experiences.

Whoever thus comprehends experiences (feelings), the arising of the pursuit of such experiences, the perils attendant upon them and the end- ing of the pursuit (i.e., experience as experience, peril as peril and ending as ending), knows the truth and is able to inspire others to know the truth.

4th SEPTEMBER

yato ca kho mahanama ariyasavakassa: appassada kama bahudukkha bahupayasa, adinavo ettha bhiyyo ti evan-etam yathabhutam sammappannaya sudittham hoti, so ca annatr' eva kamehi annatra akusalehi dhammehi pitisukham adhigacchati annan-ca tato santataram, atha kho so anavatti kanesu hoti

Thus have 1 heard:

At one time the Lord was staying at Kapilavatthu in the Nigrodha park. The sakya Mahanama approached the Lord and respectfully sub- mitted: "I have understood the Lord's teaching clearly: that greed, aversion and delusion are the sources of psychological distress. Yet, the mind entertains thoughts and feelings of greed, aversion and delusion. Pray tell me what doctrines have not been understood and what disciplines not practised, as a result of which the mind still entertains such thoughts and feelings."

The LORD replied:

Surely, you have not yet abandoned a false notion, which alone is responsible for your continued dwelling at home and for your continued indulgence in sense-pleasures. If this false notion were abandoned you would not do so.

There is no satisfaction in sense-pleasures which are also attended by great suffering and struggle. They are the source of great danger. Even if this truth is directly seen by a disciple, if he does not experience joy or ecstasy independent of the senses and of unwholesome states of mind, then he is still not free from craving for sense-pleasure. However, if a noble disciple knows that there is no satisfaction in sense-pleasures which are also accompanied by great suffering and struggle and are the source of great danger; and, if this truth is directly seen by him through perfect wisdom and

understanding, he experiences great joy and ecstasy in ways other than sense-gratification and unwholesome mental states and attains to something other than these. He is never again tempted by sense-pleasures. Such was my own experience. Before I was spiritually awakened, I knew that sense-gratification was futile and perilous, but there was no rapture or ecstasy and hence I was vulnerable to temptations. But when such realisation was accompanied by rapture and ecstasy, I knew I was free from temptation.

1 once met several Jain ascetics who kept standing all the time as a measure of penance, though it was painful. When I questioned them, they said: "Nathaputta teaches that such austerity destroys the effects of past evil deeds, gives rise to control of body in the present and prevents future evil by non-indulgence in evil now." I asked: "Do you know who you were in the past, do you know that you yourself committed evil in the past, that those evils were such and such and that now so much evil has been destroyed and so much remains to be destroyed?" To all these questions they replied in the negative. I asked: "Do you know what the evil mental state is and how to control the mind?" They replied in the negative again.

But they said: "Happiness is not to be gained by happiness but only through pain. If happiness can be gained by happiness, then the king would be happy!" At my suggestion, they rephrased their question: "Who is more happy - the king or the buddha?" I said: "Can the king, without moving his body in the least, experience happiness continually? Yet, without moving my body and without uttering a word, I am able to experience nothing but happiness for days and nights on end." They then agreed that I am more happy than the king.

5th SEPTEMBER

na hi verena verani sammantidha kudacanam averena ca sammanti - esa dhammo sanantano Thus have I heard: At that time the Lord was staying near Kosambi in Ghosita's monastery. The monks of
Kosambi were divided among themselves and quarrelling. On hearing of this, the Lord went to the assembly of monks and pleaded with them: "Enough of this. Let there be no disputes or quarrels or arguments." But the monks refused to hear the Lord even after he had thrice repeated his plea. The Lord decided to leave the place. Before leaving, the LORD said: Childish people quarrel, even creating a schism in the assembly of monks. Considering
themselves wise, they speak aloud; but they do not know where they are going. They who say: "He abused me, he has hurt me, he has defeated me and has ruined me" do

not put an end to hate. They who do not say so, put an end to hate. Not by hate is hate ever allayed; only by not hating is hate brought to an end. This is the eternal law. Even criminals and warriors have reached accord among themselves; why not you (monks)? If one finds a friend with whom he can lead a noble life with joy and mindfulness, one should live with such a friend. But if one does not find such a friend, it is better for him to remain alone. There should be no companionship with the foolish."

Leaving the place, the Lord moved to Balakaloṇakara village. There he was received by the venerable Bhagu. The Lord enquired of him: "Is everything well with you?" Receiving an affirmative reply, the Lord dis- coursed on the dhamma and then moved on to the eastern bamboo grove.

The venerable Anuruddha, the venerable Nandiya and the venerable Kimbila were staying in that grove. The keeper was about to stop the Lord from entering the grove, lest the monks should be disturbed. But seeing the Lord, the venerable Anuruddha himself came forward to receive him. The Lord enquired of their welfare and then he asked Anuruddha: "I hope all of you are living together in friendship and harmony." Anuruddha replied: "Yes Lord, we live in friendship and harmony, even as milk and water blend. For we feel that it is a great gain to live with fellow seekers. Thus friendship in thought, word and deed has arisen in me. I felt: 'Having surrendered my own mind, why should I not live according to the mind of the venerable ones?' I resolved to do so. We have different bodies, but one mind. Whoever returns first from alms-gathering prepares the seats, fetches water and so on. The others attend to the washing up and sweeping. Whoever sees a water-vessel empty fetches water and fills it. Even in all these, we do not break out into speech, but indicate by signs with our hands. Once in every five nights we assemble together and talk on dhamma. Thus we live, diligently, ardently and with self-resolution."

The Lord highly appreciated what the venerable Anuruddha had said.

6th SEPTEMBER

yasmim pana samaye apparitto me samadhi

hoti appamanam me tamhi samaye cakkhu hoti

The LORD asked:

But, Anuruddha, while thus living diligently, ardently and with self- resolution, have you attained higher states of excellent knowledge and insight befitting the ariya?

Anuruddha replied: We perceive the light-manifestations and also the forms. But soon these phenomena vanish. We do not know why.

The LORD spoke as follows:

You should thus understand the reason, Anuruddha. Before my own self-awakening, I too perceived the light-manifestations and forms. But soon they vanished. I began to wonder what the cause might be. It Occurred to me that doubt had arisen in me. Because of this doubt, concentration had dropped away and consequently the light-manifestations and the appearance of forms had ceased. I decided to act in such a way that doubt did not arise. But then there were other problems which again caused the light-manifestations and the forms to cease. They were: lack of proper attention; sloth and torpor; consternation; elation; distress; too much energy; too little energy; craving; perception of diversity; a state of being too keen overzealousness.

As each one of these arose and as I became aware of it, I determined that I should act in such a way that it would not arise again. I recognised these eleven problems as defilements of the mind. By becoming aware of their existence and of the fact that they were defilements, I got rid of them.

But then at times I saw only the light-manifestations and at other times only the forms. That was because I was paying attention to the reflex image of the one and not the other. Again, for a whole day I perceived only limited light-manifestations and limited forms; and for a whole day I saw boundless light-manifestations and boundless forms. I realised that when my concentration was limited, with that limited vision I perceived only limited light-manifestations and limited forms; and when my concentration was boundless with the boundless vision I perceived boundless, light-manifestations and boundless forms.

Thereupon I developed the concentration of three modes: with initial and discursive thought, with discursive thought only, and without either; with rapture and without rapture; with delight and with equanimity. At that time the knowledge and the vision arose in me: "Unshakeable is freedom of mind for me. This is my last birth. There is no more becoming."

Those who practise should be as attentive As a frightened man carrying a jar full of mustard oil, Who is being threatened by someone with a sword That he shall be killed if he spills just one drop.

Bodhisattvacaryavatara

7th SEPTEMBER

tihi kho aham jivaka thanehi mamsam paribhogan ti

vadami adittham asutam aparisankitam

Thus have I heard:

The Lord was staying at Rajagaha. Jivaka Komarabhacca approached the Lord one day and asked him: "Revered sir, some people say that the recluse Gotama uses meat

which has been killed by people for his sake. They say that living creatures are killed purposely for the recluse Gotama, who then makes use of them. Is this true?"

The LORD answered:

No Jivaka, it is not true. I maintain, Jivaka, that when it is seen, heard or or suspected that the animal has been killed purposely for the monk, that meat may not be used by him. But, the meat may be used if it is not seen, heard or suspected that the animal has been slaughtered with that purpose.

A monk lives depending on the village for sustenance. He radiates friendliness to the four quarters and in all directions. A householder invites him to a meal the next day. He accepts the invitation and goes to the householder the next morning. He receives alms from the house- holder without admiring, relishing, or wishing for a repetition of the invitation, for he sees great danger in such attachment. In doing all this, does he hurt himself or any other? No. And is he not eating food which is undefiled?

Jivaka said: Indeed, it is so. I have heard it said that one who lives a life of friendliness is supreme. I have directly seen that the Lord lives such a life.

The LORD said:

That is so, Jivaka. The tathagata is free from likes and dislikes and from delusion which gives rise to hate and violence. All these have been totally destroyed by the tathagata so that they do not arise again. When such is the case, and when such a monk is invited by a householder and served alms-food, is he hurting himself or others? Certainly neither. And, is his acceptance of the alms-food not blameless?

Jivaka said: Indeed, it is so. Moreover, I have heard that equanimity And I have seen such equanimity in the Lord. is supreme.

The LORD said:

That is so, Jivaka. The tathagata is free from attraction and repulsion as well as from delusion which gives rise to mental disturbance. All these have been totally destroyed by the tathagata so that they do not arise again. On the other hand, Jivaka, he who slaughters a living creature purposely for a tathagata or his disciple, earns demerit on five counts: (1) by obtaining the animal to be slaughtered, (2) by having the animal dragged to be slaughtered, thus giving pain to that living creature, (3) by ordering the killing of that living creature, (4) by having it killed, when it experiences great pain, and (5) by offering to the tathagata or the disciple what is not allowed.

Jivaka conceded that the monks eat food that is allowed and unde- filed. He prayed to be accepted as a lay-disciple of the Lord.

8th SEPTEMBER

subhanimittam na manasikarissati, tassa subhanimittassa amanasikara rago cittam nanuddhamsessati, so arago adoso amoho anangano asankiliṭṭhacitto kalam karissati

One day while the Lord was staying in the Jeta grove, the venerable SARIPUTTA addressed the monks as follows:

O monks, there are four types of persons. (1) He in whom there is impurity but does not know it as it is. (2) He in whom there is impurity but knows it as it is. (3) He who is free from impurity but does not know it as it is. (4) He who is free from impurity and knows it as it. Of these the second is superior to the first and the fourth is superior to the third. I shall explain the reason for this.

(1) He in whom there is impurity but who does not know it as it is, is like the owner of a bronze bowl which is covered with dirt, but does not know it is dirty and he makes no effort to clean it. Such a person lives and dies with attachment, hate and confusion.

(2) He in whom there is impurity but who knows it as it is, is like the owner of a bronze bowl which is covered with dirt, who knows it is dirty, and therefore he cleans and polishes it. Even so will such a one strive to get rid of his impurities like attachment, hate and confusion.

(3) He who is free from impurity but does not know that he is, is like the owner of a bronze bowl that is clean, but who does not know what it means; he allows it to be soiled. Such a person does not strive to protect and preserve the purity and is soon overcome by the impurities of attachment, hatred, and delusion.

(4) He who is free from impurity and knows that he is free, is like the owner of a clean bowl who knows what it implies and strives to keep it clean. Such a person exerts himself to keep his mind pure and free from the impurities of attachment, hate and confusion, by not becoming complacent and proud of his goodness.

"What is impurity?" asked the elder monk Moggallana.

SARIPUTTA continued:

Impurity is impure and unworthy desire. Such are anger and discontent. These arise when a monk commits an offence and is found out, though he had hoped he would not be discovered; then he is admonished in public whereas he had expected to be admonished in private. These arise when a monk expects but does not receive attention from elders or when he desires the best food, seat, dress and so on, but others get these. These arise when a monk wishes to be the teacher but someone else is chosen. Even if such a monk appears to be a forest-dweller he is not revered. He is like a clean bowl which is well-polished outside but into which someone has put a dead snake. When people admire it and pick it up, they are shocked to see its contents. On the other hand, the monk in whom such blemishes or impurities do not exist is like a

clean and well-polished bronze bowl in which is placed excellent food. People look at it, admire it, take it and find that it is agreeably filled with good food.

The elder Moggallana applauded the teaching and said: "Venerable Sariputta, you know what is in the hearts of the monks with your own heart. Therefore you are able to inspire their hearts." Thus the elders delighted in the teachings of one another.

9th SEPTEMBER

attha kho ime gahapati dhamma ariyassa vinaye voharasamucchedaya samvattanti panatipato adinnadanam musavado pisuna giddhilobho nindaroso kodhupayaso atimano pahatabbo

Thus have I heard:

The Lord was staying near Anguttarapa. One day Potaliya approached the Lord and stood at a respectful distance. The Lord said to him: "Householder, there are seats here; you may sit down." But Potaliya was angry at being called a householder and objected, saying: "I have given up all the concerns of a householder. I have handed over my property and wealth to my sons and live on a minimum of food and clothing."

The LORD said:

But this is not the giving up of everything, according to the ariya. According to the ariya, the following eight are the proper connotations of giving up - - giving up of violence, of taking what is not given, of falsehood, of slander, of greed, of anger, of fault-finding and of arrogance.

The ariya disciple reflects thus: "I tread the path of non-violence, of not taking what is not given, of truth, of courteous speech, of absence of greed, of non-irritability, of not finding fault, and of humility, so that I may be freed of the corresponding fetters. If I should allow the evils of violence and so on to prevail, my own self or others will reproach me and I shall go to hell. This is bondage. Hence I should give them up."

Potaliya asked: What is the discipline that enables the ariya disciple to give up everything?

The LORD answered:

Listen, I shall tell you. If a butcher were to throw a bone to a dog with no meat on it at all, the dog's hunger would not be appeased. The ariya disciple reflects thus: "The Lord likens sense-pleasures to the meat- less bone; it is useless to pursue it and there is great peril in its pursuit." Again, several vultures and hawks pursue a vulture which has a piece of flesh in its beak. If that vulture does not abandon that piece of meat, the others will inflict pain and death on it. The disciple reflects: "The Lord compares sense-pleasures to that piece of meat. If it is not abandoned, there is great danger." Again, if

a man holds a blazing torch and walks against the wind, there is danger that it might burn him. The ariya disciple reflects thus: "The Lord compares sense-pleasures to a burning torch which can destroy me if I do not abandon it." Again, if there is a pit of burning coal and if a man were dragged towards it, he would struggle to free himself, knowing that if he fell into that pit he would perish. The ariya disciple reflects thus: "The Lord compares sense-pleasures to a fire-pit. There is great danger if I do not turn away from it." Again, it is as if a man dreams of beautiful gardens, etc. The disciple reflects thus: "The Lord compares pleasure of the senses to a dream and nothing more." Again, he reflects: "The Lord compares pleasure of the senses to borrowed wealth which only the ignorant are persuaded to value." Again, when a man climbs up a tree laden with fruits and another comes along to cut it down to get the same fruits, the first one will quickly climb down! Even so the ariya disciple abandons the pursuit of pleasure. Reflecting thus, the ariya disciple sees all this as it really is; he develops equanimity in which the pursuit of material objects ceases completely. Then, by stages, he recollects former births and so on, until all his sorrows have totally ceased.

After listening to the Lord's words, the delighted Potaliya prayed to be accepted as a lay-disciple of the Lord.

10th SEPTEMBER

evam hi te bhikkhave catuttha samapabrahmaṇa

parimucchimsu marassa iddhanubhava

Thus have I heard:

The Lord was staying in the Jeta grove at Savatthi. One day he addressed the following discourse to the monks:
The LORD said:

A farmer does not sow seeds in order to feed the deer, but he thinks: "If the deer eat the crop, they will become deluded and then they will come under my control."

The first herd of deer rushes into the field and eats the crop. In the enjoyment of eating they grow careless and are captured by the farmer. The second herd, seeing the fate of the first herd, decides that they should avoid approaching the crop. They stay away. But soon they have nothing else to eat; they starve, and in utter despair they rush into the farm and are also captured by the farmer. The third herd, seeing the fate of the first and the second herds, decides not to enter the farm and remaining in a lair outside it, eats the crop without entering the farm and thus avoids being caught. The farmer decides that they are some sort of special and clever beings and so he builds a fence and lays a trap in order to know their movements. They too are caught. The fourth

herd decides that they too would eat of the crop without entering the farm, so they build a dwelling for themselves beyond the reach of the farmer. They are never caught.

The crop in this parable, O monks, represents worldly objects. The farmer is Mara, or the evil one. The deer are the seekers. The first herd represents those seekers who rush into worldly objects and pleasures and fall an easy prey to Mara. The second herd represents those seekers who practise extreme forms of asceticism: they starve, their energy diminishes, mental alertness is weakened and therefore in the end they go back to the objects and pleasures of the world, thus falling a prey to Mara, the evil one. The third herd represents those seekers who do not rush into the world of objects and pleasures, but remaining outside it, build a lair for themselves in the form of doctrines and concepts concerning the existence or the non-existence of the world, life, body and so on; through these they are caught by Mara, the evil one. The fourth herd represents those wise seekers who not only do not rush into the world of objects and pleasures, but do not build a set of doctrines and dogmas. Thus they place themselves beyond the reach of Mara, the evil one.

What is the place beyond the reach of Mara? A monk abandons the pursuit of pleasure and evil states of the mind and enters into the first state of meditation which is accompanied by reasoning and enquiry. This is characterised by wisdom and delight. Such a seeker has, as it were, thrown a ring of darkness around Mara himself. The seeker then enters the second state of meditation where reason and enquiry cease, but in which there is concentration and rapture. Such a seeker is unseen by Mara. He then enters the third state of meditation in which there is perfect equanimity, free even from rapture. Finally, he enters into the fourth state of meditation, in which even the residue of past pleasurable and painful experiences is destroyed. He goes beyond even this into the infinite space, beyond all diversity, in the realisation that space is limit- less. On to the realisation that consciousness is infinite, and so rests in the infinite consciousness. Then to the realm of the ineffable or no-thing. On to the plane of 'neither this nor not-this'. Finally he goes to where all experiences and perceptions cease altogether. Mara has no access here.

11th SEPTEMBER

idam vuccati punna kammam_akanham asukkam akanhasuk-

kavipakam kammam kammakkhayaya samvattati

Thus have I heard:

The Lord was staying among the Koliya. Two ascetics approached him one day. One was Punṇa, who was a bovine ascetic, and the other was Seniya, the canine ascetic. Punna, the bovine ascetic spoke: "Revered sir, this Seniya is a canine ascetic who lives like a dog and even behaves like a dog. What will his fate be after leaving this world?"

The Lord twice declined to be drawn into this discussion, but on Punna's insistence, the Lord said: "Surely, O Punna, he who lives like a dog develops the habits of a dog and will eventually have the mentality of a dog. It is wrong for him to think: 'By this practice I shall become a divine being'. If he successfully practises the canine mode of living, he will be born as a dog. If he is not successful, then he will go to hell, which is the destiny of all those who hold the wrong view."

At this Seniya began to weep bitter tears and then said: "Revered sir, this Punna is a bovine ascetic and he has for a long time lived the life of a cow. What will his destiny be?" Once again the Lord tried to avoid the discussion, but upon Seniya's insistence, he said: "Surely, O Seniya, he who lives like a cow develops the habits of a cow and will eventually have the mentality of a cow. It is wrong for him to think: 'By this practice I shall become a divine being'. If he successfully practises the bovine mode of living, he will be born as a bovine creature. If he is not successful, then he will go to hell, which is the destiny of all those who hold a wrong view."

At this Punna began to wail aloud. Then he said: "Lord, you are surely able to teach the dhamma to both of us, so that we may be able to give up the bovine and the canine practices."

The LORD said:

I have revealed the following four kinds of actions: (i) an action that is dark, whose result is dark; (ii) an action that is bright, whose result is bright; (iii) an action that is both, whose result is mixed; and (iv) an action that is neither, whose result is the destruction of the seeds of action. Harmful activities of the body, speech and mind belong to the first category; one who leads such a life goes to hell as a result. Harm-less actions of the body, speech and mind belong to the second category and lead one to the experience of the deva. Deeds which are both harm- ful and harmless lead to future states of human beings or to some classes of deva whose lives are partly pleasant and partly painful. What is the fourth category? In it there arises a strong wish to get rid of deeds which are of the other three categories. Then there is destruction of the very seeds of those deeds.

After listening to the Lord's words, Punna prayed to be accepted as a lay-disciple and Seniya wished to be admitted to the order. The Lord stipulated that Seniya should be on probation for four months before being considered eligible to enter the order. However, Seniya said enthusiastically that he was prepared to be on probation even for four years. On hearing this, the Lord admitted him into the order. After entering the order, Seniya, living alone and resolute, attained the highest wisdom in a very short time and became one of the perfected ones.

12th SEPTEMBER

nago ti kho bhikkhu khinasavass' etam bhikkhuno adhivacanam; titthatu nago, ma nagam ghaṭṭesi, namo karohi nagassati ayam -etassa attho ti Thus have I heard: The Lord was residing in the Jeta grove at Savatthi. The venerable Kumara Kassapa approached him towards the end of the night and said: "Lord, late during the night a shining celestial approached me and said: O monk, there is an anthill which smokes at night and shines by day. A brahmana commands "Bring a tool and dig it up." An intelligent person does so. The latter discovers a bolt. The brahmana commands him to dig that up. The intelligent person discovers a frog. The brahmana commands him to dig that up, too. The intelligent person discovers a divided road beneath the frog. The brahmana commands him to dig on. The intelligent person discovers a fence. The brahmana commands him to get rid of that. The intelligent person discovers a tortoise. The brahmana commands him to dig further and the intelligent person discovers a butchery (a stone on which animals are slaughtered). The brahmana commands him to dig that up too. The intelligent person discovers a piece of flesh. The brahmana commands him to dig further. The intelligent person discovers a cobra. The brahmana then says: "Leave the cobra alone; do not touch it. Adore the cobra." Go to the Lord and ask him to explain this to you, for no one else in the world other than lord Buddha or his disciples or they who have heard their teachings can clarify this.

"I pray to the Lord to clarify this utterance of the celestial who departed after having spoken."

The LORD said:

The anthill, O monk, is the body. The smoke by night stands for the thoughts, the imaginations and the dreams concerning the day's activities. The shining by day stands for the thoughts, words and deeds one performs during the day. The brahmana represents the tathagata, the fully enlightened one. The intelligent person is a monk who is keen to learn. The tool used is the noble wisdom. Digging represents energetic practice. The bolt is nescience or ignorance. This is to be got rid of first. The frog represents anger. The divided road represents confusion and doubt. The fence represents the fivefold hindrances - viz., desire, ill-will, dullness, restlessness and confusion. The tortoise represents the fivefold sense-contact - viz., contact with form, contact with experience, contact with perception, contact with past impressions or tendencies and contact with (objective) awareness. The butchery represents the fivefold sense-avenues sight, smell, hearing, touch and taste. The piece of flesh represents momentary happiness or pleasure. All these are to be abandoned by the wise seeker. The cobra represents the monk who has destroyed all the obstacles and

the distractions. This is not to be got rid of but to be revered and adored. This is the meaning of the celestial's words.

Hearing this, Kumara Kassapa was delighted.

13th SEPTEMBER

27

vivaṭṭamane loke yebhuyyena satta abhassurakaya cavitva itthattam agacchanti

Thus have I heard:

The Lord was staying near Savatthi. One day, as he was pacing up and down, the probationer Vasettha approached the Lord and saluted him.The Lord asked him: "You are of a brahmana family and have gone forth from them. Do the brahmana not condemn you for that?" Vasettha replied: "Indeed, Lord, they do. For the brahmana feel that they are superior to all others and that they alone are the children of Brahma, born of his mouth. As I have renounced that status, they think that I have fallen from a high to a low class."

The LORD said:

Surely, they have forgotten their origin, for they too were born of women. Moreover, the nobles, the brahmana, the traders and the servants can all commit evil deeds (like killing, stealing, unchastity and so on); even so, all of them can do good deeds. Hence, the wise do not concede that the brahmana are in any way superior to the others. It is dhamma that determines who is the superior person.

The Sakya are the vassals of king Pasenadi. However, king Pasenadi treats the tathagata with great reverence (though he, as Gotama, was born among the Sakya). This is because the king recognises that the tathagata is superior to him, and because the king is devoted to dhamma.

It happens, O Vaseṭṭha, that after a very long period of time, this world system ceases to be. At that time, beings are reborn in the celestial world. They are made of mental substance and they feed on ecstasy. Here they live for aeons.

After a very long time, the world-system is re-evolved. At that time, those beings descend into this world, though they continue to be luminous beings made of mind stuff. stuff. The world-system remains dark with just a cosmic ocean, without the sun and the moon and without male and female. Beings exist as beings. Just as scum forms on top of rice being cooked, so earth begins to form on this cosmic ocean. This earth has colour, odour and taste. Some being, of a greedy disposition, tastes this earth and craving enters into that being. Others follow the example. On account of this craving, their self-luminosity fades away. When this light is lost, the sun and the moon appear

in the sky, as also the stars and so on. Endless and boundless time comes to be measured into nights and days and so on.

This was the beginning of the world-system.

Why be unhappy about something

If it can be remedied?

And what is the use of being unhappy about something

If it cannot be remedied?

Bodhisattvacaryavatara

14th SEPTEMBER

yatokho te vasettha satta sannidhi-karakam salimupakkamimsu paribhunjitum, atha kano pi tandulam pariyonandhi, thuso pi tandulam pariyonandhi, lunam pi nappaṭivirulham apadanam pannayittha

The LORD continued:

The beings in the world continued to feast on the savoury earth and their bodies came to be made of that earth. Some were well formed; others were not. They whose bodies were well formed despised the others. When they entertained conceit and pride, the savour of the earth dis- appeared. Then those beings began to weep and wail.

But soon outgrowths appeared on the soil; they were like mushrooms and the beings on the earth began to consume these. This introduced a new element into their physical structure and greater diversity. Once again the well-endowed became proud and haughty and despised the ill- endowed. The mushrooms disappeared but were soon replaced by creeping plants which were sweet to the taste. The beings ate these and continued to flourish. Soon they began to entertain feelings of pride and haughti- ness. Immediately the creepers vanished. The beings now gathered together and wept and wailed aloud: "The creeper which was ours has vanished. We have lost our possession."

Wherever there was a clearing on the earth, there rice appeared. The rice was without husk. Morning and evening the beings gathered whatever they needed for immediate needs; and grain ripened morning and evening, again and again. The beings subsisting on this rice became even stronger and more comely. Clear distinctions began to appear on their bodies. The characteristics of the male and the female began to manifest on them. The male looked at the female and the female looked at the male; passion entered their hearts. Others who were not so over- come by lust despised

them and threw mud and cowdung at them. What was considered immoral at the time became moral later! The lustful were not allowed to enter the dwellings of the others. They who had been overcome by lust endeavoured to conceal their immorality by building huts and living within them.

Some of these people thought: "Why should we gather rice morning and evening for our noon meal and evening meal respectively? Why not gather enough every evening to last us for supper and the next day's breakfast?" Others followed this example and gathered enough rice for two days' consumption and yet others for eight days' consumption.

Then people began to eat stored rice. When rice began to be stored, powder enveloped the clean grain and husk enveloped the whole grain. When the grains were harvested, the plant died and did not put forth new grains as it used to. The people gathered together and bemoaned their fate: "Evil customs have appeared among us. Formerly we were self-luminous beings, made of consciousness and feeding on ecstasy. Now we have become immoral beings, living on hoarded rice. Even the rice does not re-grow every day as it used to."

15th SEPTEMBER

dhammo hi vaseṭṭha setṭho jane tasmim

ditthe c'eva dhamme abhisamparayan ca The LORD continued: The people decided to

mark off the boundaries of the rice fields, setting up ownership
of them. Some greedy man stole another's plot and used its produce. Thus stealing arose among the people. They took him and admonished him, but that did not stop him. They administered corporal punishment. Thus censure and also punishment arose among them. These had become widespread. The people held counsel among themselves and devised a plan: "Someone should be wrathful when it is necessary and administer censure and punishment. In return for his services we shall provide him with rice." They chose a handsome and strong man for this. Since he was elected by all the people (mahajana sammata), he was known as Maha-sammata. Since he was the guardian of the fields (khetthanam pati) he was known as khattiya. He charmed the people and made them happy (rajati) and so he was known as raja. Some other

people decided: "Evil has arisen in our society. But let us be free from evil."
They built little huts for themselves. They did not harvest, nor cook. They gathered alms, ate and meditated the rest of the time. Since they put away (bahenti) evil, they were known as brahmaṇa. Since they were constantly meditating (dhyayanti) they were known as dhyayaka. They who were unable to meditate all the time made books.

Since they could not meditate they were known as adhyayaka (or adhyapaka - repeater of the scriptures).

Others got married and set up trades (vissu kamma). They were known as vessä (vaiśya). The remaining folk took to hunting and such other pursuits which were considered low (khudda or ksudra). So they came to be known as sudda (sudra).

Again, some nobles or brahmaṇa or vessa or sudda abandoned their own occupation and entered the homeless life. From these the class of recluses came into being. Some nobles, brahmaṇa, vessa and sudda led an immoral life, holding wrong (false) views and after death they were born in unhappy states. Other nobles, brahmaṇa, vessa and sudda led an exemplary life and after death they were born in happy states.

Yet again, a noble, a brahmana, a vessa or sudda practises self- restraint, trains himself in the seven principles for enlightenment and arrives at the complete fulfilment in this very life. He who becomes a monk, an arahant, who has destroyed all the asava, who has won his salvation and for whom there is no more becoming, is considered the best among men (to whichever of the four classes he might belong). He is totally free. He is the best because of dhamma, but not without dhamma. Hence, dhamma is the best among the people both in this life and in the next.

16th SEPTEMBER

yada tathagata loke uppajjanti arahanto samma sambuddha,

dibba kaya paripurenti, hayanti asura kaya ti

Thus have I heard:

The Lord was staying to the east of Rajagaha at a brahmana village, in a cave known as Indasala-guha. Sakka, the king of heaven, desired to visit the Lord. Accompanied by the thirty-three gods and the celestial artist Pancasikha, Sakka came to where the Lord was. Sakka said to Pancasikha: "It is difficult for people like me to approach the Lord, for he might be immersed in meditation. You had better go in advance and gain the attention of the Lord, after which I shall approach him."

Accordingly, Pancasikha went up to where the Lord was and, remain- ing at a distance, sang a lyrical song to the accompaniment of his lyre. He sang (addressing his beloved): "1 pursue thee even as the Sakya-muni pursues immortality. Even as he would rejoice when he attains enlighten- ment, I would rejoice when I am united with thee."

The Lord, hearing these verses, spoke to Pancasikha: "Where did you learn these songs concerning the buddha and the beloved?" Pancasikha narrated the following story: "Before enlightenment, the Lord was staying at Uruvela. At that time I was in love with a lady known as Bhadda, daughter of Timbaru. However, she was in love with Sikhaddhi. I made a lyre, and going to the residence of Timbaru, I used to sing these

verses. When she heard the Lord's name mentioned, she was delighted because she had heard the gods sing the glories of the Lord. She said: 'Since you have sung the Lord's name, we shall meet today.""

While the Lord was thus conversing with Pancasikha, Sakka indicated to Pancasikha that he should convey his salutations to the Lord. When this was done, the Lord greeted Sakka and Sakka also saluted the Lord. Sakka said: "For a very long time I have been eager to see the Lord. Once I went to Savatthi, but the Lord was absorbed in meditation. I left a message with Bhunjati to salute the Lord on my behalf." The Lord said: "Yes, she did so. I remember also that it was the roar of your vehicle that disturbed my meditation then." Sakka continued: "I have heard it said that when tathagata arise in the world, the gods grow stronger and the demons wane. I have myself witnessed this. There was in Kapilavatthu a girl named Gopika who took refuge in the Lord, the dhamma and the sangha. She had even risen above the thought that she was a woman. On her departure from this world, she was born as a god, Gopaka. There she came across three monks who had also lived the religious life instructed by the Lord, but who were reborn as celestials under the gods in heaven. Gopaka admonished them as follows: 'Where were your ears when you were monks? Why did you not listen to the dhamma of the Lord? I am but a woman who has risen to the state of a god; and you monks have only become celestials!' In response to this admonition, two of them took up the diligent practice of mindfulness and ascended to be ministers of Brahma. The third one however, was fond of sensual enjoyment."

17th SEPTEMBER

tasmim anekadhatu nanadhatusmim loke yam yad eva satta dhatum abhinivisanti tam tad eva thamasa paramassa abhinivissa voharanti: idam eva saccam mogham annan ti. tasma na sabbe samana brahmana ekanta vada ekanta sila ekanta chanda ekanta ajjhosana ti

The Lord invited Sakka to ask any questions he may have on his mind.

Sakka asked: "Lord, what motivates gods, men, demons and others to live in enmity, though they wish to be free from it?" The Lord answered: "Envy and selfishness, O ruler of the gods."

Sakka asked: "What is the source or cause of envy and selfishness?" The Lord answered: "Likes and dislikes are their cause, O Sakka. If likes and dislikes cease, envy and selfishness also cease."

Sakka asked:"How do likes and dislikes arise?" The Lord answered: "From desire, O Sakka. Desire is their cause, source and abode."

Sakka asked: "What is the cause of desire, Lord?" The Lord answered: "Mental activity, O Sakka."

Sakka asked: "What is the cause of mental activity?" The Lord answered: "It is consciousness of the world (perception of the world as one's object)."

Sakka asked: "How do the monks get rid of this consciousness of the world as an object of perception?" The Lord answered: "I have declared that happiness, sorrow and equanimity are of two types; of these, one is to be pursued and the other avoided. In each case, if the pursuit results in the increase of good qualities and the decrease of evil qualities in oneself, that should be continued. If it is otherwise, it should be avoided. It is thus that the monk brings about the cessation of perception of the world as an object."

Sakka asked: "How does the monk acquire self-restraint and control of his faculties?" The Lord answered: "By understanding a similar distinction and by pursuing what increases the good and eradicates the evil."

Sakka asked: "Are all recluses and brahmana of one creed or aim?" The Lord answered: "No, because this world is composed of many diverse elements. People naturally incline towards one or the other. They believe whatever they consider to be true and all else as false. Hence they are not of one creed and so on."

Sakka asked: "Have all recluses and brahmana attained nibbana?" The Lord answered: "No, because all of them have not reached the end of craving."

Sakka said: "Indeed, passion is a disease, it is cancer, it is poison."

The Lord asked: "Have you put these questions to others and what was their response?" Sakka said: "I have put these questions to others. But they wanted to know who I was and what my views were and they were eager to become my disciples, so that they could boast: 'I have seen the king of heaven'. I have derived satisfaction only from the Lord. I have not derived such satisfaction even when the gods under my leader- ship won victory over the demons; that victory was tainted by violence. The satisfaction in listening to the Lord is free from violence. I shall soon forsake this life as king of the gods, to live again righteously and attain enlightenment."

18th SEPTEMBER

aham kho pana cunda etarahi sattha loke uppanno

araham samma sambuddho dhammo ca svakkhato

Thus have I heard:

The Lord was travelling among the Sakya. At that time the nigantha Nathaputta had died at Pavã. Cunda, the novice, was there. He went to see the venerable Ananda at Samagama and told him: "Nathaputta has just died at Pava. The nigantha are divided into two parties and are quarrelling with each other because they are without support

and a protector." Ananda suggested: "Let us place this worthy matter before the Lord." They went to the Lord and Cunda narrated the happenings in Pava.

The LORD said:

Nathaputta was a teacher who was not perfectly enlightened. His teaching was not well set forth, nor conducive to peace. The student in that school is not endowed with discipline. Here the teacher and the teaching are blameworthy, but not the student. One who instigates such a student to follow the unenlightened teacher and the imperfect teaching earns demerit. In such a case, if the student follows an imperfect discipline, he will also become blameworthy.

On the other hand, if the teacher is enlightened and the teaching is sound and well imparted, but the disciple has not mastered the discipline, then only the disciple is to be blamed. One who inspires that disciple to follow the discipline earns merit. If the disciple is also well disciplined, then all of them are praiseworthy.

If a great teacher, an arahant who is fully enlightened, arises in the world and declares his teachings well and conducive to peace, it is a great loss to the disciples if he passes away and they are not yet proficient in the dhamma. On the other hand, if the disciples of such a teacher have become proficient in dhamma, there is no loss to the disciples if the teacher dies.

Moreover, if on the death of the teacher there is no one to lead the brotherhood of disciples, then that system is imperfect to that extent. But if a senior disciple is able to provide that leadership, this imperfection does not arise. Even so if there are no monks and nuns, no lay- disciples and householder-disciples when the teacher dies, such a system is imperfect to that extent; but where such monks and nuns and so on exist, there is no such imperfection.

I have risen in the world as a teacher who is an arahant, fully enlightened. I have declared the dhamma perfectly, in such a way that it is conducive to peace. My disciples are perfect in dhamma. I have grown old and I have reached the journey's end. But there are senior disciples who are well trained in the dhamma, who are able to respond to any challenge that may be thrown up by others. There are also other disciples and novices, householders and lay-women. Thus the path (brahmacariya) that I have laid is successful and widespread. I cannot see any other teacher who can lay such a claim.If one looks for a discipline that is perfect in every way, one has to admit that this is the discipline that is perfect. But it is like the razor's edge which cannot be seen, though the blade is seen. If this discipline is analysed in an attempt to make it clear, it is not seen.

19th SEPTEMBER

itikho cunda atitanagata-paccuppannesu dhammesu

tathagato kala-vadi bhuta-vadi attha-vadi dhamma- vadi vinaya-vadi tasma tathagato ti vuccati The LORD continued: Therefore, Cunda, when you gather together to discuss the dhamma do not quarrel
over the doctrines. I have made known to you what I have myself realised. When you come together, rehearse the teachings concerning mindfulness, effort, the paths to inner spiritual faculties, the path to self-restraint, the five forces, the seven factors of enlightenment and the noble eightfold path. If while you are rehearsing these, someone should attribute a wrong meaning to a
teaching or should use wrong wording, or if he should attribute wrong meaning while keeping to the right wording, or right meaning and wrong wording, do not approve or disapprove, but carefully explain to him both the correct meaning and phraseology. But if both the phraseology and the meaning are right, express your appreciation.

Cunda, I teach a new doctrine which is conducive to the ending of the asava here and hereafter, not merely in another life. The discipline I have advocated concerning food, clothing, lodging and medical facilities is meant to sustain life and ward off difficulties arising from weather, insects and so on. If, however, people say that you are addicted to pleasure, point out to them that you do not indulge in the four low types of pleasure (violence, stealing, falsehood and sensuousness) but that your pleasure lies in the four meditations, which are conducive to peace, insight and nibbana. Point out to them that these four forms of pleasure bear the fruits of (1) destruction of the three fetters - by which one becomes a stream winner, (2) diminution of passion, hate and illusion - by which one returns but once before ending sorrow totally, (3) destruction of the five fetters - by which one is born in another world, never to return here, and (4) total destruction of asava - by which emancipation is gained.

If someone should say that you are inconsistent in the doctrines you hold, point out that an arahant is incapable of violence, theft, sexual impurity, falsehood, pursuit of pleasure, partiality, hate, stupidity and fear. If he should say that Gotama reveals only the past and not the future, point out that the tathagata reveals the past about which he reminisces; as to future, he knows "There is no more birth". He reveals the past, present or future only in so far as it is true, good and timely. So, concerning things past, present and future the tathagata is a prophet of the hour, a prophet of fact, a prophet of the good, a prophet of dhamma, a prophet of discipline. Hence he is called tathagata. He is called tathagata also because he understands all that is known by all the beings in the world, because what he says is true, because his deeds and his words agree and because he surpasses all. The tathagata has not revealed whether the tathagata exists after death, but he has revealed the four noble truths concerning sorrow. He has not answered questions concerning the soul and the world because

people hold different views concerning these. The tathagata has revealed only what should be revealed, not what should not be revealed. In order to keep away from such polemics, the tathagata has taught the fourfold mindfulness. Thus does the monk go beyond all those opinions and controversies.

20th SEPTEMBER

MILAREPA

I renounced the world, and have lamented for it. I came to the Snow mountain alone to occupy the cave of conquering demons. For a full six months, the experiences of meditation grew; I now reveal them in this song of the six essences.

First come the six parables of outer appearance; second, the six inner misconducts which one should carefully avoid. Third, the six ropes which bind us to samsara; fourth, the six ways through which liberation is achieved. Fifth, the six essences of knowledge through which one attains confidence; sixth, the six blissful experiences of meditation.

If it can be obstructed, it cannot be called space; if they can be counted, they cannot be called stars. One cannot say: "This is a mountain" if it moves and shakes in the wind. It cannot be an ocean should it grow or shrink. One cannot be called a swimmer, if he is afraid to enter the water. It is not a rainbow if it can be grasped. These are the six outer parables.

The limits of the finite limit understanding. Drowsiness and distractions are not meditation. Acceptance and rejection are not acts of will. A constant flow of thought is not yoga. If there be east and west, it is not wisdom. If subject to birth and death, it is not buddha. These are the six inner faults.

Denizens of hell are bound by hate, hungry ghosts by misery and beasts by blindness. Men are bound by lust, asura by jealousy and deva in heaven by pride. These six are the obstacles to liberation.

Great faith, reliance on a wise and strict guru, good discipline, solitude in a hermitage, determined, persevering practice and meditation these are the six paths that lead to liberation.

The original innate wisdom is the sphere of primordial depth. without exterior or interior is the sphere of awareness. Without brightness or darkness is the sphere of insight. Omnipresent and all-embracing is the sphere of dharma. Without mutation or transition is the sphere of life. Without interruption is the sphere of experience. These are the six unshakeable realms of essence.

Bliss rises when the vital heat is fanned. Air from the nadi flows into the central channel. The bodhi-mind flows from above and is purified below. White and red meet in the middle. The joy of a leakless body satiates you. These are the six blissful

experiences of yoga. To please you, my sons and followers, I sing this song of my experiences when meditating. May all drink the heavenly nectar. May everyone be happy and full of joy. May your pure wishes be fulfilled.

The subtlest has nothing substantial as its referent. The name is simply imposed on what is conceived by some as the subtlest; because gross and subtle are only relative terms. From the standpoint of something gross, there is something subtle; but this 'subtle' thing itself has still subtler elements as its constituents and there could be no end to this division.

Pursuing in this way, one finds that subtle and indivisible and therefore real and imperishable atomic elements cannot be found. The name 'atoms' meaning 'indivisible', is only super- imposed on something that is not truly indivisible.

The Maha-Prajnaparamita-Sastra

21st SEPTEMBER

Visuddhi Magga

Skilful one-pointedness of the mind is concentration, samadhi. It is gathering and centering (adhana) of consciousness evenly (samam) or efficiently (samma) on a single object. Non-distraction is its main characteristic. Its proximate cause is bliss: being blissful, the mind is concentrated.

The development of concentration, from the time of the first conscious effort to the arising of the access of the jhana (meditation), is progress. The understanding that occurs from 'access' to 'absorption' is direct knowledge.

When one cultivates what is unsuitable or unwholesome, his progress is difficult and his direct knowledge dull. When one cultivates what is suitable or wholesome, his progress is easy and his direct knowledge clear. Again, if one devotes himself to development, without the preparatory discipline of ending impediments, his progress is difficult. If these impediments have been removed, it is easy. Again, if he is not skilled in the absorption, his direct knowledge is dull; otherwise it is swift and clear.

If one is subjected to craving, his progress is difficult. If he is subjected to ignorance, his direct knowledge is dull. In brief, if there are impurities, the progress is slow and the direct knowledge difficult.

Concentration should be developed by one who has diligently cultivated virtue. He should overcome the ten impediments. He should then approach 'the good friend' who will select for him a meditation subject (from the forty meditation subjects) that suits his temperament. Then he should avoid the monastery that is unfavourable and resort to one that is favourable. Living there, he should overcome even the lesser impediments and not neglect any aids for the development of concentration.

The following are the ten possible impediments: a dwelling, family, gifts, study, groups, building (work), travel, relatives, illness, books and supernormal powers. Dwelling, family and so on are impediments only if they distract the seeker. If they are impediments the seeker should abandon them and wander alone in a place where he is not known.

For the practice of concentration and meditation, the seeker should avoid a monastery which has the following faults: it is large, new, dilapidated, near a road, pond, city, timber trees or arable fields; it grows leaves, flowers and fruits (which might attract people); it is famous; it is a port or a border town; it is near the frontier of a kingdom; it is frequented by undesirable persons and does not have kindred seekers. He should live in a place which is neither too far nor too near the alms-house and which is little frequented by people. It should be free from insects, wind and sun but food, clothing, shelter and medical care should be within reach; and there should be elder monks nearby.

22nd SEPTEMBER

SANGAHA

By jhana is meant wilful concentration on an object. Of the forty objects of concentration, the aspirant selects an object that appeals most to his temperament. This object is called parikamma nimitta - preliminary object.

He now intently concentrates on this object until he becomes so wholly absorbed in it that all adventitious thoughts get ipso facto excluded from the mind. A stage is ultimately reached when he is able to visualise the object even with closed eyes. On this visualised image (uggaha nimitta) he concentrates continuously until it develops into a conceptualised image (patibhaga nimitta).

The difference between the first visualised image and the conceptualised image is that in the former the fault of the device appears, while the latter is clear of all such defects. The latter possesses neither colour nor form. It is just a mode of appearance and is born of perception.

As he continually concentrates on this abstract concept he is said to be in possession of 'proximate concentration' (upacara samadhi) and the innate five hindrances to progress (nivarana) such as sense-desire (kamacchanda), hatred (patigha), sloth and torpor (thina-middha), restlessness and brooding (uddhacca-kukkucca), and doubts (vicikiccha) are temporarily inhibited.

Eventually he gains 'ecstatic concentration' (appana samadhi) and becomes engrossed in jhana, enjoying the calmness and serenity of a one- pointed mind. The five factors (vitakka, vicara, piti, sukha, ekaggata) collectively found in the appana consciousness constitute what is tech- nically known as jhana. In the second jhana the first factor is

eliminated, in the third the first two are eliminated, in the fourth the first three are eliminated, while in the fifth even happiness is abandoned and is substituted by equanimity. Sometimes these five jhana are treated as four. In that case the second jhana consists of three constituents, as both vitakka and vicara are eliminated at once.

Vitakka is 'that which directs the concomitant states towards the object'. The vitakka of the path-consciousness directs the mental states towards nibbana. Vicara is that which moves around the object', the sustained application of the mind on the object. Piti is pleasurable interest; creating an interest in the object, piti inhibits ill-will or aversion. Piti creates an interest in the object, while sukha enables one to enjoy the object; sukha is bliss. The bliss of nibbana is far more subtle than jhana bliss. There is no feeling in experiencing the bliss of nibbana. The total release from suffering is itself the bliss of nibbana. Upekkha is 'viewing an object with a balanced mind'. Realising that pleasurable feeling is also gross, the yogi eliminates it as he did the other jhana factors and develops the more subtle and peaceful upekkha. Ekaggata is one-pointedness. This is a mental state common to all the jhana. By samma samadhi (perfect concentration) is meant this ekaggata found in the path-consciousness. Ekaggata temporarily inhibits sensual desire.

23rd SEPTEMBER

Meditation subjects are of two kinds - general and special. General meditation subjects include: meditation on loving kindness, mindfulness and perception of foulness. The monk should develop loving kindness towards the community, towards the deities in the area, the people of the village, all human beings and all beings in general. Thus the monk ensures that there is harmony and goodwill around him. Secondly, he should practise mindfulness of death; he thus overcomes unworthy goals, develops a sense of urgency and non-attachment. Thirdly, he should cultivate the perception of foulness in all things and thus avoid greed. These are the general meditation subjects necessary for all.

Then the monk should approach the good friend who is the giver of the meditation subject. He is one who is 'revered and dearly loved, who speaks and listens (is ready to listen), whose words are profound and who does not urge without good reason'. Such a good friend is keenly interested in the spiritual welfare of the students.

Of course, the buddha himself or his disciple is such a friend. Or one whose asava have been utterly destroyed and who has himself reached the highest jhana (meditation) with the help of the meditation subject he teaches. Or one who is on the path and who knows it. Or a scholar who is well versed in the tradition and whose teaching is therefore valid and not the product of the ego.

The monk should serve such a good friend or teacher. If the teacher should ask: "Why have you come?" the monk might express his eagerness to know a meditation subject.

If the teacher does not ask, then after about ten days or a fortnight of, such devoted service, the monk might linger after completing his daily service and announce his intention and then abide by the teacher's wishes.

A teacher who has acquired penetration of minds, will know the temperament and will prescribe a meditation subject accordingly. If he has not, he should question the pupil and find out the temperament.

There are six temperaments: greedy, hating, deluded, faithful, intelligent and speculative. Of these the greedy and the faithful have similarities: greed pursues sense-objects and faith pursues virtue and so on. The hating and the intelligent have similarities: hate occurs in the mode of condemning living beings and intelligence (understanding) occurs in the mode of condemning formations. Even so, delusion and speculative temperament have similarities: delusion is restless with perplexity but the speculative temperament is restless with thoughts of various aspects. Delusion vacillates owing to superficiality and the speculative tempera- ment vacillates owing to conjecture.

There is also a preponderance of some elements in each. In a deluded temperament the earth and fire elements are preponderant. In the temperament that hates, water and air are dominant. In the greedy temperament the four elements are equal. The greedy temperament has phlegm in excess, while the deluded has wind in excess (or the other way round - this is not conclusive). However, all these temperaments have their source in previous habit and it is certain that the temperament is decided by the rebirth-linking kamma of the previous birth.

24th SEPTEMBER

Persons possessing various temperaments can be known by the follow- ing signs: by the posture, action, eating, seeing and so on, and by the kind of states which occur.

The greedy man walks with springy steps, the hating drags along and the deluded presses his step down. The stance of the greedy is confident and graceful, that of the hating is rigid and the stance of the deluded is muddled. The greedy acts skilfully, gently, evenly and care- fully, the hating acts tensely, stiffly and unevenly and the deluded acts unskilfully, as if muddled, uneven and indecisive. The greedy wears his robe neither too tight nor too loose, the hating wears it too tight and the deluded wears it loosely. (Those of the faithful etc., are also to be understood in the same manner, since there is a parallel.)

In the greedy person, the following states occur frequently: deceit, fraud, pride, evil wishes, grandiose ideas, discontent and vanity. In the hating: hating: anger, enmity, disparaging, domineering, envy and avarice. In the deluded: stiffness, torpor, agitation, worry, uncertainty and obstinacy. In the faithful: generosity, desire to see

the noble ones, desire to hear the dhamma, great gladness, ingenuousness, honesty and trust. In the intelligent: eagerness to listen, friendliness, knowledge of moderation in eating, mindfulness, devotion to wakefulness, a sense of urgency and right endeavour. In the speculative: talkativeness, sociability, boredom with devotion to the profitable, failure to complete undertakings, smoking by night and flaming by day (scheming by night and executing those schemes by day) and vacillation.

The monk's lodging should also be suited to his temperament. The lodg- ing suitable for the greedy is dilapidated, dirty, in bleak surroundings and ugly. Similar would be his robes and so on. The object of his contempla- tion should be any of the colour kasina beginning with the blue, whose colour is not pure. The monk of the hating temperament should dwell in a resting place which is well-proportioned and beautiful. His robes should be of superior cloth. He should be respected by those who give him alms. The object of his contemplation should be any one of the colour kasina, beginning with the blue, whose colour is quite pure. The lodging of the deluded is open on all sides. The right kind of object for his contemplation is not small, for his mind will become confused in a confined space; it should be a large kasina. In the other respects his needs are similar to those of the hating one. For the faithful, all the directions given for the hating apply; his object of concentration is one of the recollections. For the intelligent, there is nothing unsuitable. For the speculative, an open lodging with a view is not good, for that will make his mind wander. A cavern is good. A large sized object is not good for his contemplation, but ony a small one. The rest of the directions given for the greedy apply here.

This mind is neither the body nor is it (really) other (than it), It is neither mixed (with it) nor is it at all separate (from it); So because it is not in the slightest bit (real), Sentient beings are naturally beyond sorrow, in nirvana.

Bodhisattvacaryavatara

25th SEPTEMBER

The following are the forty subjects for meditation: ten kasiṇa (matter or material totalities), ten kinds of foulness, ten recollections, four sublime states, four immaterial states, one perception and one defining.

The ten kasiṇa are: earth, water, fire, air, blue, yellow, red, white, light and limited-space kasiṇa.

The ten kinds of foulness are: bloated, livid, festering, cut-up, gnawed, scattered, hacked and scattered, bleeding, worm-infested and skeletal corpses.

The ten recollections are: recollection of the buddha, of the dhamma, of the sangha, of virtue, of generosity, of deities, of death, mindfulness concerning the body, mindfulness of breathing and recollection of peace.

The four sublime states are: loving kindness, compassion, gladness and equanimity. The four immaterial states are: boundless space, boundless conscious- ness, nothingness, and neither-perception-nor-non-perception.

The one perception is the perception of repulsiveness in nutriment.

The one 'defining' is the defining of the four elements.

Some of them bring about only 'access' and the others lead up to 'absorption'. The eight recollections (excepting mindfulness of body and of breathing), the perception of repulsiveness in nutriment and the defining of the four elements, are ten meditation subjects that bring about access only. The others lead to absorption.

Of those which lead to absorption, the ten kasina and also mindful- ness of breathing bring about all the four jhana (meditations). The ten kinds of foulness and mindfulness of the body bring about the first jhana. The first three sublime states bring about three jhana. The fourth sublime state and the four immaterial states lead to the fourth jhana.

The ten kinds of foulness and mindfulness of the body are suitable for the greedy temperament. The four sublime states and the four colour kasina are suitable for the hating temperament. Mindfulness of breathing is suitable for the deluded temperament and also for the speculative temperament. The first six recollections are suitable for the faithful temperament. Mindfulness of death, the recollection of peace, the defining of the four elements and the perception of repulsiveness in nutriment are suitable for the intelligent temperament. The remaining kasiṇa and the immaterial states are suitable for all.

Foulness should be contemplated for the abandonment of greed. Loving kindness should be developed for abandonment of ill-will. Mindful- ness of breathing should be developed for dealing with applied thought. Perception of impermanence should be cultivated for eliminating the conceited idea 'I am this'.

One who approaches the good friend or the teacher should dedicate himself to the buddha and acquire sincerely the six inclinations: non- greed, to overcome greed, non-hate, to overcome hate, renunciation and seclusion.

26th SEPTEMBER

Now the detailed exposition of the meditation subjects follows:

One who is using the earth kasina as the meditation subject should make a sign in earth either the size of a bushel or the size of a saucer. Seeing its advantages, he should develop respect and love for it and fixing his mind upon it, feel: "With the help of this, I shall be freed from old age and death."

Do not use clay which is of the blue, yellow, red or white colour. It should be of the colour of the dawn and should have the surface of a drum. Having made this, sit on a seat which is a span and four fingers high, set at a distance of two and a half cubits from the kasina.

Contemplate the dangers that result from sense-desires. Arouse a longing for freedom from them. Contemplate the buddha, dhamma and sangha, and arouse the joy of happiness by recollecting their special qualities. Open your eyes just a little and look at the kasina disk. If the eyes are wide open, they will become fatigued soon and the disk will be too obvious. If they are opened too little, the mind will become drowsy and the sign will not be apparent.

Do not think of the colour or the characteristics. Think only of the name -earth, prthvi, medini, bhümi (which are synonyms like ground, soil, field and so on). Do this with eyes open as well as eyes closed, alternately, until the learning sign arises. When you are able to see the disk with eyes closed as well as with eyes open, the visualised image has been produced. When this is produced, immediately get up from there, go into your quarters and carry on with the contemplation of the kasina disk. But if the concentration vanishes, come back to the previous place and gaze at the disk once again. Eventually all the inner obstacles will cease and the conceptualised image will arise.

In the visualised image, the fault in the kasina will be evident. But the conceptualised image is free from it; it seems to break out of the visualised image, utterly purified. It has neither colour nor shape. It is born only of perception; it is a mere mode of appearance. When it arises, all the hindrances and defilements cease and the mind attains the access concentration.

Access concentration is a precious attainment which should be well guarded. Pay special attention to abode, (alms -) resort, speech, companion, food, climate and posture. Avoid the unsuitable in these and cultivate the suitable. Then the absorption concentration is not very far away.

The following ten factors will considerably hasten absorption: (1) making the internal and the external bases clean, (2) maintaining balanced faculties, (3) skill in protecting the sign produced during the practice, (4) exerting the mind when it should be exerted, (5) restraining the mind when it should be restrained, (6) encouraging the mind when it should be encouraged, (7) looking on at the mind with equanimity when this should be done, (8) avoidance of people who do not practise concen- tration, (9) company of people who practise concentration, and (10) resolute- ness upon that concentration.

When the mind is slack, prod it a little. If, in spite of sincere endeavour there are no results, do not abandon the practice. With serenity and energy observe the

inclinations of the mind and match the efforts appropriately. Well-balanced efforts gain the prize.

The impulse continues, directed at the same object. The last few impulses may be of sense-sphere, but there is stronger applied thought and sustained thought, greater happiness, bliss and unification of the mind than with normal impulses. They are the access process. The last (unification of the mind) is the absorption consciousness.

27th SEPTEMBER

Now, the seeker who is completely freed from sense-desires and evils enters upon the first jhana. This jhana is accompanied by applied and sustained thought, happiness and bliss born of seclusion. In the first jhana of the earth kasina, he abandons five factors, possesses five factors, is good in three ways and possesses ten characteristics.

The happiness referred to here is of five kinds: minor happiness, momentary happiness, showering happiness, uplifting happiness (which may cause even the body to levitate) and pervading rapturous happiness. The perfection and the maturation of this happiness is tranquillity; and the maturation of this tranquillity is bliss.

Lust, ill-will, stiffness and torpor, agitation and worry and un- certainty are the five factors abandoned. These are the five hindrances. Applied thought, sustained thought, happiness, bliss and unification of the mind are the five factors which are possessed and which are the concomitants of the first jhana. Applied thought directs the mind on to the object of concentration; sustained thought anchors it there.

It is good in three ways the beginning, the middle and the end. Purification of the way is the beginning of the first jhana; intensification of equanimity is the middle and satisfaction is the end.

The ten characteristics too, refer to these three thus: in the begin- ning, (i) the mind is purified of hindrances, (ii) hence the mind makes way for the central state of equilibrium and (iii) the mind enters into that state. In the middle, the intensification of equanimity has three stages: (i) the seeker looks on with equanimity at the purified mind, (ii) he looks on with equanimity at it, as having made way for serenity, and (iii) he observes the appearance of unity. The end, satisfaction, has four characteristics: (i) the satisfaction that there was no excess of any of the states that arose therein, (ii) the satisfaction that the faculties had a single function, (iii) the satisfaction that the appropriate energy was effective and (iv) the satisfaction in the sense of repetition.

Purification of the way is access, and intensification of equanimity is absorption. Satisfaction is knowledge.

When you have attained the first jhana, it should be discerned with the clarity of a hair-splitter. Learn all the images of that jhana. Then you will be clever and skilful; you

will be rewarded with happy abiding here and now, and with mindfulness and full awareness. When the images are thus apprehended, you will succeed in reaching absorption, but it will not last; it will be enduring only when it is absolutely purified from the states that obstruct concentration. If you wish to remain long in the jhana, enter upon it after purifying the mind thoroughly.

In order to perfect the development of consciousness, extend the conceptualised image by stages. First determine the area of extension, then practise extension. Thus by successive stages the boundaries can be extended to a span, a verandah, the monastery, the village, the town, the district, the kingdom, right up to the world sphere or even beyond. Do not practise the extension without first determining the extent or the limit; otherwise it will be like a man running towards a cliff without knowing where the path ends.

Do not attempt to practise the second jhana before developing the first jhana. Repeat, develop and cultivate the signs of the first jhana and strive to be properly established in it, before entering into the second jhana. Otherwise you will fall between the two.

28th SEPTEMBER-VISUDDHI

Attain mastery over the first jhana in the following five ways: mastery in adverting, attaining, steadying the duration, emerging and reviewing. When there is no difficulty in adverting and attaining to it when and where you like, you have attained mastery in adverting and attaining. When you remain in jhana for a moment or ten finger-snaps (moments), you have attained mastery in steadying the duration. Ability to emerge quickly in the same way is called mastery in emerging. Mastery in reviewing is like mastery in adverting.

When you have attained this fivefold mastery you will know the flaws in your meditation - the hindrances, the grossness of applied and sustained thought and so on. This will enable you to bring in the second jhana more efficiently and cut off the factors of the first jhana without difficulty.

If you have gained mastery in reviewing the first jhana, you will realise, upon emerging from it, that applied and sustained thought are gross and are therefore an impediment to further progress. You will also realise that happiness, bliss and unification of the mind (concentration) are not impediments but aids.

Now proceed with the second jhana. It has internal confidence and singleness of mind, without applied thought and sustained thought, but with happiness and bliss born of concentration. It is also good in three ways and possesses ten characteristics as with the first jhana. It is also of the earth kasina.

'Confidence' was not firm in the first jhana because of the disturbance due to thought which caused ripples on the surface of the mind. In the second jhana these are discarded and therefore 'confidence' is strong.

While developing the second jhana, you will also have to gain the fivefold mastery in regard to this jhana, too, as with the first jhana. When you have gained mastery and are able to review the second jhana, you will discover that even the mental excitement caused by happiness is a disturbance, a grossness. When this truth is seen, then the mind does not cling to the second jhana and smoothly enters into the third jhana, retaining the concentration on the earth kasina.

When you enter into the third jhana, there is fading away of happiness. There is equanimity, mindfulness (awareness) and there is also bliss. This jhana has abandoned one factor (happiness), but possesses two (bliss and unification). It is good in three ways and possesses the ten characteristics as before. It is also of the earth kasina.

Equanimity is of ten kinds: six-factored equanimity (equanimity when exposed to the five senses and the mind), equanimity as a sublime state, equanimity as an enlightenment factor, an enlightenment factor, equanimity of energy, equanimity about formations, equanimity as a feeling, equanimity about insight, equanimity as specific neutrality, equanimity of jhana and equanimity of purification. In fact this equanimity, though only one, is seen as tenfold in relation to ten different factors. This equanimity also prevailed in the previous jhana, though it was not evident then. In the third jhana it is the ruling factor. Even so, because of the subtlety of this jhana, mindfulness becomes intense here.

29th SEPTEMBER

If you have attained the fivefold mastery of the third jhana, you will realise on emerging from it that the mental joy experienced during the third jhana is gross, though equanimity and concentration of the mind are helpful. Continue to contemplate, 'earth, earth' - the earth kasina - in order that the gross factor may be abandoned and the helpful factors may be strengthened, and in order that the fourth jhana may arise. You will experience four or five impulsions on the same subject, the last one of which will be the impulsion of the fine-material sphere belonging to the fourth jhana. (Such impulsions occurred in the previous jhana, in a manner appropriate to them.)

Pleasure and pain are now completely abandoned; joy and grief had previously disappeared (during the previous jhana). The fourth jhana has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity. The fourth jhana abandons one factor (joy), possesses two factors (equanimity as feeling and concentration), is good in three ways, and possesses ten characteristics as before.

There is complete freedom from bodily pleasure and pain. It is a state in which there is not merely absence of pain, but an experience which is in direct opposition to both pleasure and pain. It is equanimity. It is the characteristic of experiencing what is contrary to both the desirable and the undesirable. Its manifestation is not evident.

The mindfulness in this jhana is utterly purified; this purification is brought about by equanimity and no other factor. This equanimity exists in the other jhana also; but in those jhana it was hidden by other factors. In the fourth jhana the mindfulness is purified by equanimity which also purifies all other factors connected with that jhana.

Now comes the water kasina. The preliminaries concerning the seat and so on are the same as for the earth kasina. One who has practised concentration and meditation in previous lives might be able right from the start to raise the subtle water kasina (the sign of water that is not gross or made up). But others should go about it in the following way: avoid the four faults of a kasina as in the case of the earth kasiṇa. Do not apprehend the water as one of the colours - blue, yellow, red or white. Fill a bowl or a four-footed water pot to the brim with water, without any earth (well strained) and without any turbidity. Seat yourself before it in the same way as with the earth kasiṇa. Do not think of its colour nor of its characteristic. Repeat 'water, water', or some such word or synonym for water. The two images (which were described in connection with the earth kasina) will develop. The visualised image will have the appearance of moving. But it may have the faults like bubbles of froth and so on.Then the conceptualised image will appear; it will be like a crystal fan set in space or like the disk of a looking-glass made of crystal. When this appears, you are in access jhana. The development from here on is the same as with the earth kasiṇa.

Proceed to the fire kasina. As in the case of the water kasina, one who has had previous practice might develop this kasina by merely look- ing at a flame, which is not made up of fire. Others may have to follow the following procedure: assemble a few pieces of dry wood. Light them. Take a rush mat or a piece of leather or cloth; make a hole the diameter of a span and four fingers; hang it in front of the fire. Sit down and look at the fire through this hole. Do not look at the burning material but at the intense fire itself. Do not think of the colour and so on, nor of the characteristic as heat and so on. Repeat the word for fire -'fire, fire' or a synonym. The two images will eventually appear. The visualised image appears sinking down as the flame keeps detaching itself. The fault in the kasina (pile of embers or ashes and so on) appears in it. But the conceptualised image arises motionless like a piece of red cloth set in space, or like a gold fan or a gold column.

30th SEPTEMBER

If you want to develop the air kasina, you should apprehend the sign in air. That is done either by sight or by touch. Observe the tree tops moving in the air. Feel the

touch of air on your body. Become intensely mindful of this: "The wind is striking the tree top in this manner and moving it in this manner." Or, become intensely mindful of the way in which air enters the room through the window or the door and on and become aware of the fact: "The wind touches the body here in such and such a manner." At the same time, repeat 'air, air' or other words which denote air. Soon the two images will appear. The visualised image will appear like the swirl of hot steam rice gruel just withdrawn from The conceptualised image is quiet and motionless. The development from there onwards is the same as for the other kasiṇa.

Then comes the blue kasiṇa. If you have had previous practice of this kasiṇa, it will arise even when you look at a bush of blue flowers. Other- wise, proceed in blue the following manner: take some flowers and spread them out on a tray in such a way that no stamen or stalk shows, but only the petals are visible. You can use a blue cloth instead of blue flowers. Or you can paint a colour disk using the blue colour. While looking at it as has already been described, repeat the word 'blue, blue.' Soon the two images will arise. The visualised image might carry the fault (like the stalks or the gaps between petals) but the conceptualised image will appear like a crystal fan in space, free from the kasina disk. The further development is like the previous ones.

The procedure for developing the yellow, red and white kasiṇa is exactly the same as that for the blue kasiṇa, except for the use of yellow, red or white flowers, cloth or paint.

Now follows the description of the development of the light kasiṇa. Apprehend the sign in light which shines through a hole in the wall or a window opening. If you have practised the light kasina concentration in a previous incarnation, you will be able to develop it now, even if you see the circle of light thrown on the wall by a hole in the roof or when you see a patch of light on the ground shining through the branches of a tree. Otherwise, you may have to utilise the light cast on the wall by a hole in the roof. If this is unavailable, light a lamp and keep it inside a pot. Make a hole in the pot in such a way that the light shines through the hole in a circle on the wall. Apprehend it as 'light, light' and develop the kasina till the two images appear. The visualised image is like the circle of light thrown on the wall or on the ground. The conceptualised image is like a compact bright cluster of lights. The development of the kasiṇa is as for the others already described.

Similar is the development of the limited-space kasina. Apprehend the sign in a hole in a wall or the window opening. Or make a hole, a span and four fingers in diameter, in a well-thatched hut or a piece of leather or rush mat and SO on. Apprehend this as 'space, space', until the two images arise. The visualised image resembles the hole, together with the wall. However, since it is a limited-space kasiṇa, it is not possible to extend it. The conceptualised image is only a circle of limited space, but attempts to

extend it succeed. The rest of the development of this kasina is the same as for the others.

1st OCTOBER

MAGGA

Visuddhi

The next series of meditation subjects are the ten kinds of foulness. These are corpses which are: bloated, livid, festering, cut up, gnawed, scattered, hacked and scattered, bleeding, worm-infested or a skeleton. Livid refers to discolouration; the festering corpse is trickling with pus and so on; the gnawed corpse has been chewed here and there by animals; the scattered corpse has parts strewn about.

If the meditator wants to develop the jhana through the bloated body, he should approach his teacher and learn the meditation from him. The teacher should explain the entire meditation in great detail, omitting nothing, for no other meditation subject is as frightening as this one and it is also short-lived (as the bloated condition of the corpse changes very quickly).

The meditator should be exhorted to be mindful of the path taken, the nature of the surrounding signs, the eleven ways of approaching the sign, the reviewing of the path taken and the directions for absorption.

When the meditator hears of the presence of a bloated corpse in the neighbourhood, he should not go at once. He should first investigate its location (to ensure that it is not on someone's private property) and sex (to ensure that it is not of the opposite sex in which case it is unsuit- able) and so on. When he decides to go, he should do so after informing an elder or others; he might encounter dangers and difficulties and thus need their help quickly.

Once these have been attended to, he should go with great joy in his heart. He should go alone without any companion, with intense mindfulness. He should be fully aware of the route taken so that he would be able to recreate the whole scene when needed. Before approaching the sign (the corpse) he should note the direction of the wind; he should not approach from the windward side lest the foul smell should make him sick or frighten him away. He should keep a staff with him to ward off disturbing animals. He should not stand at a windward spot, nor be too far or too near. Neither should he stand near the feet nor the head, for then he would not have a good view of the sign. He should make note of the objects in the surroundings - 'This is a tree', 'This is a rock' and so on. Then he should ensure that the sign is properly apprehended and remembered and defined in the eleven ways (by its colour, mark, shape, direction, location, delimitation, joints, openings, concavities, convexities and all round). Then

the mindfulness is fully anchored. The meditator then realises: "In this way I shall overcome old age and death". Thus he perceives the advantage in the meditation subject and comes to love it.

If he had practised meditation in former lives, the conceptualised image would appear as soon as he apprehended the sign, 'Repulsive is the bloated'. Otherwise he should look at the sign a hundred times, a thousand times, thinking: "Repulsive is the bloated," and he should close his eyes and advert to it.

As he does this again and again, the visualised image arises. At this point the image remains clear, whether he has his eyes open or closed. If it is necessary for him to return to his dwelling at this stage, he may do so, but he must continue with mindfulness in apprehending the meditation subject. If possible, he should even sit or stand in the direction of the sign and even recllect the path that led to the sign. Or, he should at least turn his mind towards the sign. The meditation subject then remains clear, till the conceptualised image arises.

Whereas the visualised image was gruesome and frightening, the conceptualised image appears like a man with big limbs lying down after eating his fill. When the conceptualised image arises, the meditators lust, ill-will, stiffness and torpor, agitation and worry, and doubt disappear.

2nd OCTOBER

The method of 'the livid' is the same - the conceptualised image has the colour which is the most prevalent. The method of 'the festering' is also the same - the conceptualised image appears motionless and quiet. In the case of the 'cut up' corpse, the meditator may find parts strewn around. He might have to put them together, preferably with the help of someone else (without touching). The meditation procedure is the same, except that the conceptualised image will have the appearance of wholeness. This is also the case with 'the gnawed', the 'scattered' and 'the hacked and scattered'. The method of 'the bleeding' is also the same: the visualised image has the aspect of moving like a red banner struck by wind, and the conceptualised image appears quiet. The 'worm infested' sign may be an animal's. The procedure is the same. The visualised image appears to be moving, and the conceptualised image appears quiet, like a ball of boiled rice.

The skeleton sign may arise even with an ordinary corpse, by seeing it as skeleton covered with flesh and held together by sinews. In fact it is possible to use a single bone as the meditation subject. A wise meditator may even use a living body which too, is a skeleton covered with flesh and blood and skin and so on. An elder monk looked at some- one's teeth and the skeletal sign arose in him. The visualised image here has gaps in the skeleton, but the conceptualised image appears whole.

There is also the view that there are no conceptualised images in the case of the four states and the ten subjects of foulness. The sign in the case of the sublime states is the breaking down of the boundaries and the sign in the case of the foulness comes into being as soon as the repulsiveness is seen, without thinking about it.

He who has reached the jhana through any of these ten subjects of foulness is freed from cupidity. The ten subjects of foulness suit the ten types of greed, as follows: the bloated suits one who lusts after shape; the livid, colour; the festering, smell; the cut up, the compactness of the body; the gnawed, shapely accumulation of flesh (e.g. breasts); scattered, gracefulness of limbs; hacked and scattered, wholeness of body; bleeding, adornments; worm-infested suits one who is concerned about the ownership of the body (worms own the body!); and skeleton, fine teeth. Since applied and sustained thought is needed in the ten subjects of foulness it will only lead to the first jhana.

Though the meditation subject in all these ten cases is repulsive, it does arouse joy in one, even as garbage and manure bring joy to the horticulturist. The living body is as foul as the dead body, only the foulness is not so evident in the living body as it is masked by various artificial means. Again, the body of a king is as foul as the body of a beggar. If one realises that the body is made up of a skeleton clothed in flesh and skin and hair and SO on, that it is full of filth, which when outside the body was considered untouchable, but which was cherished as the 'self' while inside the body, then all delusion concern- ing the body disappears.

An able monk is able to take both the corpse and the living body as the subject for his meditation and reach the state of absorption, realising the foulness of the body, living or dead.

3rd OCTOBER

He who wants to develop the recollection of the Enlightened One (the buddha), should resort to a solitary place and recollect the special qualities of the buddha, as follows:

The Blessed One is accomplished (arahant), fully enlightened (samma sambuddha), endowed with clear vision and virtue, sublime, the knower of the worlds, the incomparable leader of men who wish to be trained, the teacher of gods and men, enlightened and blessed.

He should recollect in the following way:

The Blessed One is adorable (arahant): (i) because of his utter freedom from all evil, (ii) because his enemies (ari) have been destroyed (hanta) - the enemies being the asava, (iii) because the spokes (ara) of the wheel of birth and death have been destroyed, (iv) because of his worthiness for gift, and (v) because of the absence of evil-doing, even in secret.

The Blessed One is fully enlightened because he has discovered all things rightly and by himself. He has discovered, for instance, that: "The eye is the truth of suffering; the prior craving that originates it by being its root-cause is the truth of origin; the non-occurrence of both is the truth of cessation; the way or the act of understanding cessation is the truth of the path." So, too, in the case of the other senses and the mind. He has also discovered the six bases beginning with visible objects, the six groups of consciousness beginning with eye consciousness, the six kinds of contact beginning with eye-contact, the six kinds of feel- ing beginning with the feeling born of eye- contact, the six kinds of perception beginning with the perception of visible objects, the six kinds of volition beginning with volition about visible objects, the six groups of craving beginning with craving for visible objects, the six kinds of applied thought beginning with applied thought about visible objects, the six kinds of sustained thought beginning with sustained thought about visible objects, the five aggregates beginning with the aggregate of matter, the ten kasina, the ten recollections, the ten perceptions beginning with perception of the bloated, the thirty-two aspects beginning with head hairs, the twelve bases, the eighteen elements, the nine kinds of becoming beginning with sensual becoming, the four jhana, the four measureless states beginning with the development of loving kindness, the four immaterial attainments, the factors of the dependent origination in reverse order beginning with ageing-and-death and in forward order beginning with ignorance. The Blessed One has progressively and completely discovered all these states rightly and by himself. Hence he is fully enlightened.

The Blessed One's possession of clear vision consists in the fulfilment of omniscience, while his possession of virtue consists in the fulfilment of the great compassion. He knows through omniscience what is good and what is harmful for all beings, and through compassion he warns them of harm and exhorts them to do good.

4th OCTOBER

The Blessed One is sublime (sugata): (1) because his manner of going (the noble path) is good; (ii) because he has gone to an excellent place (deathless nibbana); (iii) because of having gone rightly, i.e. without going back again to the asava; and (iv) because of enunciating rightly. ('Su', 'gata' means 'well', 'gone').

The Blessed One is the knower of worlds in all ways.

In the absence of anyone more distinguished in special qualities than himself, the Blessed One is the incomparable leader of men who wish to be trained. He guides men in the dhamma of human beings (purisadam- masarathi).

The Blessed One is the teacher of gods and men (and even animals).

The Blessed One is the buddha, enlightened with the knowledge that is the fruit of liberation; everything that should be known is known to him.

He is blessed (bhagava) for many reasons. Among them:

Bhagava is a term of respect and adoration accorded to, the highest of all beings. He is such a being.

He has blessings (bhagi), is a frequenter (bhaji), a partaker (bhagi), a possessor of what has been analysed. He has abolished (bhagga) sorrow, he is fortunate (bhagyava), he has fully developed himself (subhavitattano) in many ways, he has gone to the end of becoming (bhavantago) - and so he is called bhagava (blessed).

Again, he has abolished (bhagga) greed, hate, delusion and he is free from asava. He has abolished every evil state, and hence he is bhagava.

Again, he is bhagava because he is associated with blessings (bhaga), which are lordship, dhamma, fame, glory, wish-fulfilment and endeavour.

As long as the meditator thus recollects the special qualities of the buddha, he remains inspired by the Perfect One. His mind faces the meditation subject. His applied and sustained thoughts lean towards the buddha's special qualities. As he continues in this manner, happiness arises in him. His mental disturbances cease. His mind becomes concentrated and the jhana factors arise in a single moment. Because the special qualities of the Lord are profound and also because of the applied and sustained thoughts involved in this exercise, the jhana is only 'access' and does not reach absorption. But the meditator is freed from fear and dread; he endures pain and is happy. He feels as if he were living in the Lord's presence all the time. He does not succumb to any temptation.

Even if he goes no further, he is assured of a good destiny.

5th OCTOBER

One who wants to develop the recollection of the dhamma should go to a secluded place and recollect the spiritual qualities of the dhamma (truth) and the ninefold transcendental dhamma (state) as follows:

The dhamma has been well proclaimed by the Blessed One: it is clear here and now, eternal (akala - it does not take time), inviting of inspection, leading onward and can be directly experienced by the wise.

The dhamma has been well proclaimed because it is good in the beginning, with virtue as one's own well-being; it is good in the middle with serenity and insight and with a path and fruition; and it is also good in the end with nibbana. It has been well

proclaimed because it is unambiguous with no perverse meaning, since what are described as obstructions and as distractions are so in actual fact.

The ninefold transcendental dhamma (state) is 'clear here and now' since when one who has attained it reviews it, it is clear to him and he does not have to rely on another's experience. It is akala - there is no delay in the realisation of its fruition. It is also timeless and eternal. It invites verification, because it is true and pure; if it were not true or if it were impure, such verification would be considered undesirable. It leads onward (upanayika). (Upanayana is an inducement to draw closer.) It can be directly experienced by the wise: it is verified not because of someone else's experience but by one's own experience. It is thus experienced only by the wise, not by fools.

Again, this dhamma is well proclaimed because it is clear here and now. It is clear here and now because it is not delayed. It is not delayed because it invites verification. And what invites verification leads onward.

As long as the meditator recollects the special qualities of the dhamma in this manner, his mind remains free from greed, hate and delusion and is inspired by the dhamma. The jhana factors arise in a single conscious moment. For reasons mentioned in the previous recollection, it is only access jhana and not absorption.

The meditator on the dhamma develops great reverence for the master, for he realises that no one else has declared the dhamma so well. The meditator enjoys great happiness. He is free from fear. He is able to endure pain. His body becomes worthy of veneration like a shrine. His mind tends towards the dhamma. He does not commit any transgression. Even if he does not penetrate higher, he earns a happy destiny.

Even so, he who wants to develop the recollection of the sangha, should retire to a secluded spot and recollect the special qualities of the sangha (the community of noble ones) as follows:

The ariya sangha (community of the Blessed One's disciples) has entered on the good way, the straight way, the true way and the proper way. The sangha is fit for gifts, hospitality, offerings and reverential salutation as an incomparable field of merit. The sangha is an incompar- able field of merit because the world's various kinds of merit leading to welfare and happiness grow with the sangha as its support. While the meditator remains recollecting the special qualities of the sangha, he is free from greed, hate and delusion and his mind clings to rectitude. The jhana factors arise in a single conscious moment, though there is only access jhana and not absorption.

The meditator develops respect and reverence for the sangha. He attains fullness of faith. He is happy. He is free from fear. He feels as if he were always in the company of the disciples. His body becomes as holy as the house in which the sangha dwells. He

does not suffer any transgression. And even if he does not penetrate higher, he has earned a happy destiny.

6th OCTOBER

He who wants to develop recollection of virtue should retire to a secluded spot and recollect his own virtues in their special qualities: these are unbroken, unrent, unblotched, unmottled, liberating, praised by the wise, not adhered to and conducive to concentration.

They are not broken in the beginning or the end; they are not rent in the middle (unrent); they are not blotched like the body of a Cow with different colours!; they are not spotted like a cow and therefore unmottled. They are liberating, for they free one from craving. They are not adhered to on account of craving and false view.

As long as the meditator remains with this recollection, he is free from greed, hate and delusion and his mind is set on rectitude. The jhana factors arise in one conscious moment, though it is only access jhana.

When the meditator is devoted to this recollection, he respects training and he lives in harmony with other trainees. He is fearless, though he is afraid of the slightest transgression. He attains the fullness of faith. Even if he does not penetrate higher than this, he has gained a very good destiny.

He who wants to develop the recollection of generosity should be devoted to it and be constantly generous. If he is a beginner, he should resolve never to accept any gift without immediately sharing it with others. By doing so he will apprehend a sign in generosity.

On the arising of this sign he should resort to a secluded spot and recollect his own generosity and realise: "In the midst of those who are avaricious, it is great gain for me that I am endowed with this generosity."

While he thus recollects generosity, the evil of greed, hate or delusion does not arise in him. The factors of the access jhana arise in him in a single conscious moment. He is happy. And even if he penetrates no higher than this, he has earned a great destiny.

He who wants to develop the recollection of the deities should possess the special qualities of faith, and so on. He should then retire to a solitary place and recollect those qualities, with the deities standing as witnesses.

When he is thus engaged in recollection, his mind is free from greed, hate and delusion. Jhana factors arise in a single conscious moment; but it remains access jhana. If he is devoted to the recollection of the deities, they naturally love him. He gains even greater faith and great happiness. He is assured of a happy destiny.

These six recollections succeed only in noble disciples. They should be endowed with faith, energy, concentration, mindfulness and under- standing. Being established in these five things, one should undertake the six recollections.

However, even if an ordinary man possesses the special qualities of purified virtue and the rest, these recollections can be practised by him. For the recollection of the special qualities of the buddha enables his consciousness to settle down and his hindrances to be removed. He will gain insight and even attain arahantship.

7th OCTOBER

Now, the development of mindfulness of death.

He who wishes to develop mindfulness of death should retire to a secluded place and contemplate: 'Death will take place' or just 'Death, death'. This contemplation should be free from emotional involvement. An unwise recollection of the death of a loved one gives rise to sorrow, the death of an enemy gives rise to gladness, the death of others generates no sense of urgency at all and the recollection of one's own death generates anxiety. In all this there is neither mindfulness nor a sense of urgency, nor knowledge. The meditator should contemplate death, just death. If he is able to do this, then the obstacles are removed, mindful- ness is established and there is access jhana.

But, if one is unable to do this, one should resort to the recollection of death in the following eight ways:

(i) Death in the form of a murderer. This murderer comes with birth and takes away life. Death is inevitable for what is born; every living being travels towards death and there is no turning back.

(ii) Death as the ruin of success. Here there is no success that is beyond the reach of failure. All health ends in sickness, youth ends in old age; all life ends in death.

(iii) By comparison: even they of great fame, of great merit, of great strength, of great supernormal power, of great understanding, even the pacceka buddha and even the fully enlightened buddha themselves have been carried away by death. "What then can be said of those like me?"

(iv) The sharing of the body with many: the body is shared by the eighty species of worms and hundreds of species of disease germs, and it is also subject to creatures outside the body which have a share in it.

(v) The frailty of life. The breathing may stop. There may be imbalance of the elemental constituents of the body. Then it dies.

(vi) The signlessness of death. There are no signs to foretell the life- span, the sickness, the time or the place where the body will fall and the destiny. Such is the nature of death.

(vii) The limitedness of life. So short indeed is the extent of life that it is not certain to last even for as long as it takes to chew and swallow four or five mouthfuls of food.

(viii) The shortness of the moment. The past has gone beyond recall. The future is unborn and uncertain. Just this one moment is here and it is true.

Such recollection overcomes the obstacles and establishes mindfulness. The jhana factors arise and lead to access jhana. He who is devoted to this mindfulness is constantly diligent and is not enchanted with be- coming. He overcomes attachment to life, is free from evil and from hoarding. Even with regard to the necessities of life he is not greedy. He is free from the fear of death and dies undeluded and fearless. Even if he does not penetrate further, he earns a good destiny.

8th OCTOBER

Now comes the mindfulness in relation to the body. This is promul- gated as a meditation subject only after the arising of a buddha, and it is totally non-sectarian. It has been exalted by the Lord as the one thing which, when properly developed and repeatedly practised, leads to a supreme sense of urgency, benefit, cessation of bondage, fullest awareness and to the acquisition of knowledge and vision.

The meditator reviews the body from the soles of the feet up and from the top of the hair down, and realises that contained in the skin are many kinds of filth. In this body there are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, midriff, spleen, lungs, bowels, entrails, gorge, dung, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints and urine. No one can discover anything at all beautiful in it.

He who wants to develop this body as the meditation subject should go to a good friend (teacher) and learn it. The teacher should instruct him in the sevenfold skill in learning and the tenfold skill in paying attention.

The sevenfold skill in learning is: (1) verbal recitation, (2) mental recitation, (3) colour, (4) shape, (5) direction. (6) location and (7) delimitation. The learner should apply all these seven in relation to the thirty-two aspects of the body mentioned above. He should verbally recite the names of the thirty-two parts in the above order and then recite them in the reverse order, a hundred times, or even a thousand times. It is through verbal recitation that the subject becomes familiar and the mind is prevented from straying from it. Verbal recitation is a condition for the mental recitation and the mental recitation is a condition for the penetration of the characteristic of foulness.

The following criteria constitute the tenfold skill in giving attention: (1) following the order, (2) not too quickly, (3) not too slowly, (4) ward- ing off distraction, (5) surmounting the concept, (6) successive leaving, (7) absorption, (8-10) the three suttanta. The thirty-two aspects should be contemplated in their proper order, neither too quickly nor too slowly. He should go beyond the concept (of head hairs, etc.), and establish consciousness on only the actual repulsiveness. As he practises thus, again and again some parts will cease to appear; he should leave them and pay intense attention to those that appear to him. Absorption is brought about in each one of the thirty-two parts. The three suttanta relate to higher consciousness, coolness, and skill in the enlightenment factors. The meditator intent on higher consciousness gives attention to the sign of concentration, exertion and equanimity. When he possesses the following six things he attains coolness: when consciousness should be restrained, he restrains it; similarly, he exerts it, encourages it, looks on it with equanimity, is resolute on the superior state and delights in nibbana.

When there is no child there can be no father,

(And when there is no father), from where can come the child?

Without a child (a father cannot exist), and without a father (a child cannot exist);

Similarly, (without each other, the object and the perception) cannot exist.

Bodhisattvacaryavatara

9th OCTOBER

If the meditator lives with his teacher, then the teacher can explain it to him step by step; but if he lives away from the teacher, then obviously the teacher should explain everything in the very beginning.

The meditator should resort to a secluded place as has already been described. There he should first cultivate the visual image of the head hairs thus: he should pluck one or two hairs from the head and place them on the palm of his hand and look at them. Where possible he should thus actually see the parts of the body mentioned. He should repeat, 'head hairs, head hairs'. He should see hairs in a bowl of soup, for instance, in order to arouse the feeling of repulsiveness in him in relation to the hairs.

Similarly, he should review all the parts of the body and define them by colour, shape, direction, location and delimitation. Then he should define repulsiveness in five ways: colour, shape, odour, habitat and location. (Habitat refers to the growth and location refers to the situation.)

If the attention is intense and all the parts are evident, then to the meditator all human beings, animals and so on appear merely as an assembly of these parts, and not as

'beings'. Even when they eat or drink, it appears to him as though this food and drink flows into those 'assembled parts'.

When he contemplates all these as 'repulsive, repulsive', employing the process of successive leaving and so on, absorption arises in him. The appearance of the thirty-two parts as to their colour, shape and so on, is the visualised image, their appearance as repulsive in all aspects is the conceptualised image.

As he develops the conceptualised image, absorption arises in him and leads to the first jhana. It may be that he experiences the first jhana several times - once for each of the parts, i.e., when one contem- plates all these parts, or when one, after attaining the first jhana with regard to one part, practises the first jhana with regard to the next part, and so on.

He who is devoted to the development of this mindfulness is free from boredom, fear and dread; he transcends fear and dread as they arise. He is able to bear heat and cold and endure even feelings that are a threat to life itself. He is able to enter into the four jhana and penetrate the six kinds of knowledge.

If one does not cling to the sunyata, relativity, of all things, one's mind does not give room to quarrel; one just abandons all limitations. This is the true wisdom. But if one clings to the sunyata of things, thus giving rise to quarrel, his bonds are not cut; then one would lean on and cling to this knowledge. But this is not the true knowledge.

As the buddha has said, all his teachings are intended to help all people to cross the ocean of birth and death. There is nothing in these that is not true. Whether any teaching is true or not de- pends solely on whether one is non-clinging or clinging in regard to it.

The Maha-Prajnaparamita-Sastra

I0th OCTOBER

Now follows the development of mindfulness of breathing as a meditation subject:

This was highly recommended by the Lord who said: O monks, this concentration through mindfulness of breathing, when developed and practised well, is both peaceful and sublime. It is an unadulterated, blissful state, which banishes at once evil and unwholesome thoughts and stills them as soon as they arise.

It has been described by the Lord as having sixteen bases, thus: A monk goes to the forest or to the root of a tree or to an empty place and sits down. Having folded his legs crosswise, set his body erect and established mindfulness in front of him, ever mindful, he breathes in and mindful he breathes out.

He then trains himself in the following ways: (i) Breathing in long, he knows "I breathe in long", or breathing out long, he knows "I breathe out long." (ii) Breathing in short, he knows "I breathe in short", breathing out short, he knows "I breathe out short".

As he continues to train he tells himself: (iii) "I shall breathe in experiencing the whole body; I shall breathe out experiencing the whole body." (iv) "I shall breathe in tranquillising the bodily formation; I shall breathe out tranquillising the bodily formation." (v) "I shall breathe in experiencing happiness; I shall breathe out experiencing happiness." (vi) "I shall breathe in experiencing bliss; I shall breathe out experiencing bliss." (vii) "I shall breathe in experiencing mental formation; I shall breathe out experiencing mental formation." (viii) "I shall breathe in tranquillising the mental formation; I shall breathe out tranquillising the mental formation." (ix) "I shall breathe in experiencing the consciousness; I shall breathe out experiencing the consciousness." (x) "I shall breathe in gladdening the consciousness; I shall breathe out the gladdening the consciousness." (xi) "I shall breathe in concentrating consciousness; I shall breathe out concentrating the consciousness." (xii) "I shall the breathe in liberating the consciousness; I shall breathe out liberating consciousness." (xiii) "I shall breathe in contemplating impermanence; I shall breathe out contemplating impermanence." (xiv) "I shall breathe in contemplating fading away; I shall breathe out con- templating fading away." (xv) "I shall breathe in contemplating cessation; I shall breathe out contemplating cessation." (xvi) "I shall breathe in contemplating relinquishment; I shall breathe out contemplating relinquish- ment." Thus does the monk train himself in the many ways of breathing.

All things are creations (nirmana); among these there are the creations of the śravaka, the creations of the pratyekabuddha the creations of the bodhisattva and the creations of the buddha. There are also the creations of afflictions (kleśa) and of deeds " (karma) .... Whatever thing there is that is subject to birth and death, all that is a nirmana.

Although all things are alike nirmana and therefore devoid of reality, still there holds among them the distinction of one thing from another ... even as the things seen in dream, despite their unreality, admit of distinctions.

The Maha-Prajnaparamita-Sastra

VISUDDHI

11th OCTOBER

How is it that he trains thus: "I shall breathe in and breathe out tranquillising the bodily formations"? What are the bodily formations? Breathing in and out belong to and are bound up with the body. They are bodily formations. He trains himself in tranquillising, stopping and stilling those bodily formations.

First the breath is gross and because the sign of the gross breath is well apprehended, consciousness is not distracted. Then the breath becomes faint; here again because it is well apprehended, the conscious- ness is not distracted.

There are eight stages in giving attention to the breath: (1) counting, (2) connection, (3) touching, (4) fixing, (5) observing, (6) turning away, (7) purifying, and (8) looking back. Counting is counting. Connection is carrying on. Touching is the place touched by the breath. Fixing is absorption. Observing is insight. Turning away is the path. Purifi- cation is the fruition. Looking back is reviewing.

While counting, he should not stop short of five or go beyond ten. He should not break the series. First he should count slowly and then he should count fast. This should go on until, without counting, mindful- ness remains settled on the inhalation and the exhalation as its objects.

Connection is the uninterrupted flow of inhalation and exhalation after counting has been given up. He should not pay attention to the beginning, the middle or the end, but just to the breath itself, as it enters and as it leaves.

It will not be long before the conceptual image arises in him and then there is fixing or absorption. This is accompanied by the arising of the rest of the jhana factors. After he has given attention to the gross and then the faint breath, his body and mind become light like cotton and there is a feeling that it could rise up!

Even after the gross breath has ceased, successively subtler signs continue to occur, very much like the sound of a gong. While in the case of the other meditation subjects the subject becomes clearer and clearer, in the case of the breath, it becomes subtler and subtler. The meditator should not abandon his meditation when he thinks the subject is lost. Nor should he look for the breath elsewhere. He should continue to look for it where the gross sign arose. Without rising from his seat, he should contemplate: "To whom is there breathing? To a living being. To a non living being there is no breathing. Since I am not non-living, there should be breathing. It is because the understanding is dull, that I am unable to apprehend it." When he contemplates thus, the conceptualised image arises again. Therefore, he should look for it where it normally arises.

When the meditator practises in this manner, the conceptualised image arises very soon. It is not the same for all. To most it is like the touch of cotton. But it appears like a star or a cluster of gems to others. That is because of the difference in perception.

The consciousness that has the inhalation as its object is one, the consciousness that has the exhalation as its object is another and the consciousness that has the sign as its object is yet another. This dis- tinction should be clearly understood.

When the sign arises, if the meditator goes to the teacher and reports that the sign has arisen, the teacher should neither confirm nor deny, but encourage the meditator to go on with the practice.

VISUDDHI

12th OCTOBER

Then the meditator should fix the mind on the same meditation subject. Now his hindrances have been overcome, his impurities have gone, his mindfulness is established and his consciousness is concentrated on access jhana. He should guard the sign carefully. He should avoid all unsuitable objects and resort to suitable ones. As he goes on with his practice the fourfold jhana is achieved by him.

When he has achieved the fourfold jhana, he should, through observing and turning away, attain mastery in it in the five ways (as with the earth kasiṇa) and then embark upon insight by defining mentality- materiality thus:

On emerging from the attainment, he sees that the breath has the body and the mind as its origin. He defines the breathing and the body as 'materiality' and consciousness and the states associated with the consciousness as 'the mind'. He then seeks its condition. Now that his doubts have been dispelled by the jhana, he abandons the ten imperfections of insight and defines as 'the path' the knowledge of the way that is free from these imperfections.

After he has thus reached the four noble paths in due succession, he becomes established in the fruition of arahantship.

This is the process for the first group of the meditation subjects, using the mindfulness of breathing. The other three are respectively: contemplation of feeling, of consciousness and of mental objects for one who has already achieved jhana with the help of the first group.

This mindfulness of breathing is of great benefit. It confers great peace, clear vision and deliverance on the meditator. It cuts off applied thought. The Lord had said: "O Rahula, when mindfulness of breathing is thus developed and practised much, the last inhalation and exhalation too are known as they cease." The meditator can always define his life- term. He knows "My vital formations will continue now for so long only."

He who wants to develop the recollection of peace should go into seclusion and contemplate the special qualities of nibbana which have been laid down by the Lord in the following words:

"O monks, whatever forms there may be, formed or unformed, fading away is declared to be the best of them. This means disillusionment of vanity, the elimination of craving,

the abolition of dependency, the termination of the round of birth and death, fading away, cessation, nibbana."

It is known as nibbana because: it has gone away from (nikkhanta), has escaped from (nissata) and is dissociated from craving. This has acquired by common usage, the name 'fastening' (vana).

The meditator could also contemplate the other special qualities of peace (nibbana) declared by the Lord: "The unformed, the truth, the other shore, the hard-to-see, the undecaying, the lasting, the undiversified, the deathless, the auspicious, the safe, the marvellous, the intact, the unafflicted, the purity, the island and the shelter."

When the hindrances are removed as before, the jhana factors arise in a single moment.

Success in this comes only to the noble disciple. Yet, even an ordinary person who values peace may practise this. For even by hearsay the mind has confidence in peace.

The monk who is devoted to this recollection of peace or nibbana sleeps in bliss and wakes in bliss, his faculties are peaceful, his mind is peaceful, he has conscience and is ashamed to do wrong. He is con- fident, he is determined to attain the superior state and he is respected and honoured by his fellows who also live the life of purity. Even if he does not penetrate any further, he is assured of a happy destiny.

13th OCTOBER

The next group of meditation subjects are the four sublime states. They are: loving kindness, compassion, gladness and equanimity.

If the meditator wishes to develop loving kindness he should, after the usual preliminaries, approach a teacher and learn the subject. He should then retire to a secluded spot, seat himself comfortably and review the dangers of hate and the advantage in having patience. He should recall the Lord's admonitions: "When a man hates, is a prey to hate and his mind is obsessed by hate, he kills living things." And, "There is no higher rule, say the buddha, than patience; no nibbana higher than forbearance."

The Lord has said: "I visited all quarters with my mind and did not find any dearer than myself; self is likewise dear to every other person, and he who loves himself will never harm another." So, the meditator should first pervade himself with loving kindness. After that he should proceed to pervade his teacher with loving kindness, wishing: "May this good man be happy and free from suffering." Then he should extend this loving kindness to a very dearly loved friend, then towards a neutral person, considering him as a very dearly loved friend, then towards a hostile person

considering him as neutral. He should make his mind malleable and wieldy in each instance, before passing on to the next. (If he has no enemy, he may omit that.)

If resentment arises in him when he applies his mind to a hostile person, he should get rid of it by entering repeatedly into a state of loving kindness. He should recall the Lord's admonition: "By repaying an angry man in kind you will be worse than the angry man and not win the battle hard to win; you will yourself, do to yourself the things that help your enemy."

Or, he should contemplate those aspects of the hostile person which are praiseworthy and inspiring. Or, he should remember that the deeds of the hostile person are in the past, since states last but a moment in time. And he should remember: "Whom shall he who seeks to hurt another who does not exist, hurt? My presence is the cause of hurt; why am I angry, then, with him?"

Or, he should remember that he himself and the others are the owners of their own kamma (deeds or destiny).

Or, he should review or contemplate the special qualities of the Lord's previous lives related in the Jataka tales. These narrate how he did not lose his patience and loving kindness even when subjected to torture.

Or, he should remember the Lord's words: "O monks, it is not easy to find anyone in the world who has not been at some time or another, your mother, your father, your brother, your son, your daughter..." and that the hostile person might have been one's mother earlier.

Or, he should recollect the advantages of loving kindness in the words of the Lord: "One who has loving kindness sleeps in comfort, wakes in comfort, and dreams no evil dreams. He is dear to human beings and to non-human beings; deities guard him; fire, poison and weapons do not affect him; his mind is easily concentrated; the expression of his face is serene; he dies unconfused and if he advances no higher, he will be reborn in the brahma-world."

14th OCTOBER

When his resentment towards the hostile person has been completely overcome, he should practise breaking down the barriers. This is turning his mind with loving kindness towards these four - himself, one who is dear to him, the neutral person and the hostile one. He then directs his mind impartially towards himself and all the other three. He does not, for instance, hand himself over to the bandits to save others, nor does he hand them over to the bandits to save himself or anyone else. He has broken down the barriers.

When this occurs, there arise both the conceptualised image and the access jhana. Without any difficulty, he obtains absorption, following the procedure given under the earth kasiṇa meditation. When he repeatedly practises the same sign, he enters into the second, the third and the fourth jhana also.

Of him it is said that: "He dwells, pervading one direction, with his heart endowed with loving kindness. Likewise he dwells, pervading the second, third and fourth directions and so above, below and around. Everywhere and equally he dwells, pervading the entire world, with his heart endowed with loving kindness, abundant, exalted, measureless, free from enmity and free from affliction."

Similarly, he who wants to develop compassion should begin by contemplating the danger in lack of compassion and the advantage in feel- ing compassion. Then he should feel compassion towards the unlucky, unfortunate person. If he does not encounter such a person, he can feel compassion for an evil-doer who is heading towards suffering in the future.

Then he should arouse compassion for a dear person, a neutral person and then for a hostile person in the same way. Should resentment arise towards the hostile person, he should deal with it in the same way as has been described in the section on loving kindness.

One who has done good and yet has suffered loss and so on, deserves the meditator's compassion. Then, the meditator should break down the barriers, as has already been described. With this arises access jhana and soon the meditator proceeds to the second, third and fourth jhana.

He, too, enjoys the same advantages ("He sleeps in comfort" and so on) as have been described with regard to the meditator using loving kindness as his subject.

Loving kindness is the way to purity for one who has much ill-will, compassion is the way for one who has much cruelty, gladness is the way for one who has much hate and equanimity is the way to purity for one who has much greed.

Giving is to give away completely

All one's wealth; ethics is to help others;

Patience is to forsake anger;

Effort, to delight in virtues;

Concentration is unafflicted one-pointedness;

Wisdom is ascertainment of the meaning of the truths;

Compassion is a mind that savours only

Mercy and love for all sentient beings.

The Maha-Prajnaparamita-Sastra

15th OCTOBER

He who wishes to develop gladness as the meditation subject should, after the preliminaries, start with a dear companion who is always glad and happy. Towards him the meditator should feel: "He is always happy and glad; how wonderful!" Even if that companion has fallen into hard times, the meditator can recall the past gladness of his nature or the future possibility of his gladness. Having thus aroused gladness in regard to that companion, the meditator should rouse gladness successively towards a neutral one and then a hostile one. Should resentment arise towards the hostile one, it should be dealt with as in the case of loving kindness and so on.

He should then break down the barriers by means of mental impartiality towards the four, as before. And then, by cultivating the sign and repeatedly practising it, he will soon enter into the first jhana, and proceed to the second, the third and the fourth. He, too, enjoys the advantages described already.

The meditator who wants to develop equanimity, should have obtained the three jhana through the practice of loving kindness and so on.

He should emerge from the third jhana and then see the following defects in the three earlier states: (1) they are linked with attention given to beings' enjoyment, (2) resentment and approval are proximate and (3) their association with joy is gross. As against this he should see the advantage in equanimity: it is peaceful.

He should then arouse equanimity by looking on with equanimity at a person who is normally neutral. After that he can turn that equanimity to a dear person and the rest. Then he should break down the barriers as before and arouse equanimity towards the neutral one, the dear one, the hostile one and himself.

At this time the fourth jhana arises in him. But this fourth jhana does not arise in one who has reached the third jhana by the practice of the earth kasina etc., because they are dissimilar. In this case the fourth jhana arises only after the meditator has reached the third jhana by the practice of loving kindness and so on, because they are similar.

The versatility and the advantages of this state is the same as for the previous ones.

The general purpose of these four sublime states is the bliss of insight and an excellent destiny. The particular purpose has thus been declared by the Lord: "This is the freedom from ill-will, friends - the mind- deliverance through abiding in loving kindness. This is the freedom from cruelty, friends - the mind-deliverance through abiding in compassion. This is the freedom from hate, friends - the mind-deliverance

through abiding in gladness. This is the freedom from greed, friends the mind-deliverance through abiding in equanimity."

Although people work in order to be happy

It is uncertain whether or not they will find it;

So how will one find happiness other than in doing

That task which in itself is joy?

Bodhisattvacaryavatara

16th OCTOBER

Then come the four immaterial states.

The meditator who wants to develop the base consisting of boundless space should recognise the danger in gross physical matter. The Lord has pointed out: 'It is because of the conviction in the immutable reality of matter that wielding of sticks, knives, quarrels, brawls and disputes take place; but that does not exist at all in the immaterial state." Considering this, he cultivates dispassion for all material phenomena and dwells upon the fourth jhana in any of the nine kasiṇa. He begins with the earth kasiṇa, but omits the limited-space kasiṇa.

He has to transcend even the fine-material sphere of the fourth jhana since it is the counterpart of the gross materiality. He sees the danger in this too, and in this way ends attachment to it. He gives his attention to the base consisting of boundless space as peaceful.

When he has extended the kasina to the extent of the world-sphere, he removes the kasiṇa (materiality) by giving up his attention space touched by it, knowing that all that is just "space, boundless space". This 'removal' is effected merely by not giving attention to the materiality of the kasiṇa.

He pays attention to the space left by the kasiṇa, as it were, and recollects "space, boundless space" and strikes at it with thought and applied thought. thought. Thus all the obstacles are removed, mindfulness is established and his mind becomes concentrated in access. Then there is absorption with the space. There may be impulsions associated with equanimous feeling. The rest is the same as in the case of the earth kasina.

There is just one difference. Whereas before this, he had been looking at, for instance, the kasina disk with the jhana eye, he finds now looking at only space after that sign has been abruptly removed by the attention being focused on 'space'.

At this point it is said that with the complete surmounting of perception of matter, with the disappearance of perceptions of resistance, with non-attention to perceptions of variety, aware of unbounded space, he enters upon and dwells in the base consisting of boundless space.

When he wants to develop the base consisting of boundless conscious- ness, he must first achieve mastery in the five ways of the attainment of the base consisting of boundless space. Then he should realise the danger in that too, for it is still close to the fine material jhana. Having ended attachment to that, he should give attention to the base consisting of boundless consciousness - as "consciousness, consciousness". He should strike it with thought and applied thought until boundless consciousness arises in absorption with the consciousness that pervaded the space, just as the base consisting of boundless space arose from the space as its object.

I should not be dominating and aggressive,

Acting in a self righteous, arrogant way,

Instead, like a newly married bride,

I should be embarrassed, timid and restrained.

Bodhisattvacaryavatara

7202

Meditation on limitless space.

17th OCTOBER

When the meditator wants to develop the base consisting of nothing- ness, he must first achieve mastery in the five ways of the attainment of the base consisting of boundless consciousness. On review, he should see the danger in it and realise that even that is not totally peaceful. Thus he ends his attachment to that and gives his attention to the base consisting of 'nothingness' as peaceful. He sees the void or nothingness in the same boundless consciousness, just as he saw boundless conscious- ness in the previous state and so on.

Withdrawing his attention from consciousness, he should advert to: "There is not, there is not" or "void, void". As he continues to practise this, nothingness arises in absorption with void as its object, in the very 'space' where there was consciousness (and before that 'space').

When he wants to develop the base consisting of neither-perception- nor-non-perception, he must first achieve mastery of the five ways in the attainment of the base of nothingness. Then he should see the inadequacy of even that because there is some sort of perception and because the Lord had warned: "Perception is a disease; (on the other hand) this is peaceful - that is to say neither-perception-nor-non-perception." Thus he ends his attachment to nothingness.

But he should advert again and again to that attainment of the base consisting of nothingness that has occurred, making non-existence its object, adverting to it as "Peaceful, peaceful" and striking it with thought and applied thought. Then all obstacles are overcome and mind- fulness is established. As he does so, consciousness belonging to the base consisting of neither-perception-nor-non-perception arises in absorption.

Though he gives his attention to it as 'peaceful' there is no concern in him such as "I shall advert to this" or "I shall attain this". Therefore he reaches the ultra-subtle absorbed perception by virtue of which he is called 'neither-percipient-nor-non-percipient', and it is said of him that: "He develops the attainment with residual formations".

When the myriad streams flowing in myriad different places, each with its own colour, its own taste, enter the great ocean, they blend and become of one taste and derive one name. In the same way, stupidity and wisdom enter prajnaparamita and blend and be- come of one essence and then there would be no difference between them. Again, when the five colours approach mount Sumeru, they automatically lose their own colours and all blend into the one golden hue. In the same way, when all things internal and external enter prajnaparamita, they blend and become of one essence. Why is it so?

Because prajnaparamita is by nature completely pure. Moreover, the real nature of stupidity is itself prajna. But if one would mistake and cling to this prajna, then this itself would be stupidity. Thus, in truth, what difference is there between stupidity and wisdom? When one first enters the way of the buddha, then there is the distinction that this is stupidity and this is wisdom. But later, when one's penetration gradually becomes deep, then, at last, there would be no difference between stupidity and wisdom. The Maha-Prajnaparamita-Sastra

18th OCTOBER

Now comes the description of the development of the perception of repulsiveness in nutriment.

There are four kinds of nutriment: physical nutriment, nutriment consisting of contact, nutriment consisting of mental volition and nutriment consisting of consciousness. Here, it is only physical nutriment that is dealt with.

One who wants to develop the perception of repulsiveness in nutri- ment should learn the meditation subject thoroughly. Then he should retire to a solitary place and review the ten aspects of repulsiveness in the physical nutriment. They are:

Going- The monk has to leave the charming atmosphere of the monastery and go to the village for the sake of food.

Seeking He has to wander in the village streets from house to house like a beggar with a dish in his hand. He might be given some (often stale) food or he might be dismissed with indignity.

Using - When he has gathered his alms, then he sits down outside the village, mixes the food and chews it in his mouth. It has now lost its original colour and smell and is reduced to a condition as utterly nauseating as a dog's vomit.

Secretion -The food thus chewed gets mixed with all sorts of secretions - bile, phlegm, pus and blood.

Receptacle-Then it falls into the belly it finds itself in a place like a cesspit unwashed for very many years (since birth).

Uncooked (undigested) - The undigested food lies in the stomach covered by phlegm, froth and bubbles. This is produced by digestion through being fermented by the heat of the bodily fires; it becomes quite loathsome.

Cooked (digested) - When it is thoroughly digested, it gives off froth and bubbles and turns into excrement.

Fruit - When it has been well digested, it turns into head hairs and so on; when it is badly digested it results in horrible diseases.

Outflow - On being swallowed, the food enters by one door and later it flows out by several doors, all dirty. Even if the food were outside, it would rot in the course of one night.

Smearing - While eating, the food smears the hands, mouth, etc. They have to be washed, otherwise they are loathsome. Whatever part is smeared with the excrements, that also has to be thoroughly washed; otherwise it is filthy.

In all these ways the monk should review repulsiveness. strike at it with applied thought. The hindrances are removed and mindfulness arises.

His mind does not crave for flavours. He nourishes himself with nutriment without vanity and only for the purpose of crossing over sorrow. He becomes intimately aware of craving for sense-pleasures without difficulty.

19th OCTOBER

Now the development of the definition of the four elements, also known as the meditation subject consisting of the four elements.

The LORD said:

O monks, just as a skilled butcher or butcher's apprentice might, having killed a cow, sit at the crossroads with the cut up pieces, so too, a monk should review this body however placed, however disposed, as consisting of elements. In this body there are the earth element, the water element, the fire element and the air element.

Briefly, the butcher does not see a 'cow' in the cut up pieces, but only 'meat'. In the same way a monk does not see the 'human being' (or other beings) in the bodies, but only the elements.

He who wants to develop mindfulness of the four elements, using them together as a meditation subject, should resort to a solitary place. He should pay attention to his entire body and discern the elements: "In this body, whatever is stiffness or hardness is the earth element, whatever is cohesion or fluidity is the water element, whatever is maturing or heat is the fire element and whatever is distension or movement is the air element." He should again and again pay attention to these and perceive them as mere elements, (earth element, water element), not as a being or a soul.

He can also take the thirty-two parts of the body, one by one, and pay attention to their different characteristics. He can contemplate the fact that each one is a particular component of the body, without thought, indeterminate, void, not a living being, not

a soul. A part of the body does not know: "I am such and such" or that "I perform such and such a function".

He should then pay attention to the fire components thus: that by which one is warmed is a particular component of this body. It is without thought, indeterminate, void, not a living being; it is the fire element in the mode of maturing (ripening) whereby one ages, whereby one burns up, whereby what is eaten, drunk, chewed and tasted becomes completely digested.

Having discovered the up-going winds (forces) as up-going and the down-going as down-going, and having discovered the winds of the belly, the winds in the bowels, the winds coursing through all limbs and the inhalation and exhalation as all these, he should similarly recognise that they are components of the body, and not living beings in themselves.

As he meditates in this manner, the elements become clear to him.

He who is devoted to the defining of these four elements immerses himself voidness and eliminates the perception of living beings as independent, self-existing entities. He conquers fear and dread of wild beasts, spirits, ogres, etc.; he conquers delight and hate; he is not exhilarated or depressed by agreeable or disagreeable things. As one of great understanding, he either ends in the deathless state or a happy destiny.

MAHA

20th OCTOBER

MUDRA

Now follows the exposition of the maha mudra (great symbol). This brings one face to face with the pure divine wisdom.

Sit in the vajra-asana. Place the feet in the buddha-posture. Place the hands below the navel, palms facing keep the back straight. Bend the neck and touch the chest with the chin. Press the tongue against the roof of the mouth. Look at an object about five feet away, with unwinking eyes. The lotus-posture helps right inhalation. The posture of equilibrium ensures the harmonious distribution of prana. The straightening of the spine opens all the nadi (subtle channels for the prana-flow). The chin-lock controls exhalation. The pressing of the tongue against the roof of the mouth and the vacant gaze help the prana (vital force) enter the susumna.

When the prana or the vital force enters the suşumna, there is great tranquillity, the body remains in its natural state and the wisdom of non- cognition arises. After exhalation, observe silence; then speech remains in its natural state. Do not think of the past or the future; and do not 'think' you are meditating. Do not strive to make the

mind blank. Do not analyse the sensory experiences either. Keep the mind in its natural state. This is the tranquillity of the mind. Cultivate the fourfold mind- fulness vigilantly.

The yoga of concentration can be practised either with or without an object; and the object may be breathing or non-breathing. breathing may be any ordinary object or a holy object like the form of the buddha.

The method of using an ordinary non-breathing object is as follows: place the object in front of you. Look at it, but do not identify yourself with it and do not let the mind stray away. Let your gaze rest on it.

Meditate upon your guru at the crown of your head, considering him as the living embodiment of the buddha. Pray to him for the success of your meditation. Feel that the guru's grace flows into you. Unite your mind with the guru's mind and remain in that state for as long as possible. If you have some experiences in this state, offer them all to the guru, but continue to meditate. If the mind is dull, outdoor meditation, gazing at the vast space, is preferable; if the mind is rest- less then meditating indoors is better.

If you use a holy non-breathing object, sit in front of the image of the buddha and meditate. Or, you can visualise in front of you the syllable 'hum' on a lunar disk. Or you can concentrate on a radiant dot or a seed the size of a pea.

"I once told you the parable of the thoroughbred horse". (Bhaddali did not recollect it and so the Lord pointed out "I have known your mind, and while dhamma was being taught, you were Kattentive.") "A skilled trainer gradually trains the thorough- bred horse to get used to the bit, the harness and to turning in many different ways. He does not do all this at once. By such gradual training, the thoroughbred horse becomes fit to be a royal treasure. Even so is a monk gradually trained in the discipline."
Majjhima Nikaya

21st OCTOBER

If you use the 'breathing objects' for the meditation, follow the method described below:

Relax the body and the mind and ensure that they are in a state of tranquillity.

Concentrate your attention totally on the inhalation and the exhalation. Mentally count the breaths, counting one whole breath (the inhalation and the exhalation) as one. This is the vajra japa.

Then endeavour to become aware of the exact beginning of an inhalation and of the manner in which the inhalation begins or the breath enters the body. By these methods you will become aware of the nature of breathing.

Then become aware of how the breath flows from the nostrils to the lungs and how long it is retained there before exhalation commences. By this practice you will even know the colour and the duration of the breathing.

Then focus your attention upon the five elements (the five cakra or the psychic centres representing the elements!) and note the changes that might occur in the breathing. Visualise each expiration as the monosyllable 'om' of white colour, each inspiration as the blue 'hum' and the retention as the red 'ah'.

Then, empty the lungs in three consecutive powerful exhalations. Inhale through the nostrils. Fill the lungs fully as you would a pot- shaped vessel. Retain it as long as possible. This practice disciplines the mind.

If you do not use an object, then you can resort to one of the three processes: (1) by great vigilance you can cut off the thought at its very root the moment it arises, (2) you can refrain from giving a shape to a concept or idea as it arises, (3) you can practise the art of letting the mind remain in its natural condition.

When you vigilantly stop the arising of thoughts you become aware of the phenomenal speed with which they do arise. Remain quiescent with- in as a witness to this process. In that tranquil state you will actually see the arising and the cessation of thoughts. You may even feel that because you are thus observing thoughts, they have become more numerous; this is not so. Thoughts arise all the time. But, once you learn to remain as their witness, you can stop thoughts at will. That which stands as the witness, capable of arresting the thought-process, is the reality.

In the second process, you remain indifferent to the arising of a thought, neither accepting it nor rejecting it. You go on meditating. The thoughts cease of their own accord.

It is the fault of the childish that they are hurt,

For although they do not wish to suffer

They are greatly attached to its causes,

So why should they be angry with others?

Bodhisattvacaryavatara

23rd OCTOBER

MUDRA

Now the meditation upon the uncreated. This has three aspects: investigation into the three periods of time, investigation into the real nature of materiality and immateriality and investigation into the real nature of unity and diversity.

Reflect on the three periods of time. The past thought has vanished. The future thought has not arisen. The present thought cannot be so identified. When this truth is realised, you will realise that such is the nature of all phenomena, including birth and death.

Contemplate the truth concerning matter and immateriality. Is mind a thing, material? If so, what is it? What is its shape, colour and so on? Is it insubstantial like a thought? If it is immaterial, how does it assume various aspects? When this observation awakens the inner intelligence, you will realise that the mind is incapable of being classified as a 'being' (material) or as a 'non-being' (immaterial). Hence, this investigation is known as 'the middle path'. This truth cannot be arrived at intellectually, but it is revealed by the guru's teaching.

Thirdly, enquire into whether the mind is a single factor or a plural factor. If it be a single thing how does it manifest itself various- ly (in thoughts and emotions and so on)? If it be diverse, its diverse faculties must surely be based on a unity. This observation leads to the realisation that it is not diverse nor can it be classified as a unity! This is the 'great symbol' (maha mudra) which does not rest anywhere!! It is not static. Whatever you see wherever, will be realised as 'thatness'. You will be attached to nothing.

The following contemplation will lead to the transmutation of all phenomena and mind into at-one-ment or unity. All phenomena are like dreams, one with the dreamer, the mind. Bliss and the void, the 'clear light' and the void, 'wisdom' and the void are one though apparently dual; just as ice and water though different in appearance are one in essence. All things are ever one like waves and water. By realising this truth, the yogi realises the void (śunya) in every state of consciousness.

When the ignorance has thus been dispelled, all things are trans- muted into the dharmakaya (the body of truth) or the maha mudra (great symbol or the immaculate mind). The journey is completed. There is the yoga of non-meditation.

There are four distractions on this path against which one has to guard oneself. The distraction of the state of voidness is overcome by contemplating the void as being compassion. The distraction of a 'closed mind' is overcome by realising the true nature of things. The distraction of suppression of thought is overcome by the realisation of the insep-arability of thought and its suppression. The distraction of the path itself is overcome by the direct realisation of the maha mudra.

I prostrate to Manjughoṣa

Through whose kindness wholesome minds ensue,

And I prostrate to my spiritual master

Through whose kindness I develop.

Bodhisattvacaryavatara

VAJRACCHEIKA

24th OCTOBER

SUTRA

sacet subhute bodhisattvasya satva samjna pravarteta na sa bodhisattva iti vaktavyah

Thus have I heard: The Lord was travelling in Sravasti and was staying in the Jeta grove,

along with one
thousand two hundred and fifty eminent monks. After the day's alms-gathering and meal, he seated himself at the head of the assembly. The venerable Subhuti rose, and after prostrating him- self to the Lord humbly asked: "O Lord, the tathagata instructs and guides well all the bodhisattva. It would be good if the Lord would instruct them as to what they should do to attain the highest state of enlightenment, on what they should rely and by what means they could bring their desires under control." The LORD

said: This is the best way to bring your desires under control: know that "I shall enable

all
beings, without any exception whatsoever, to enter into nirvana." However, in fact no living beings can be delivered from the state of being to which they belong! Why? Because if the bodhisattva believes that there are beings, (ego or personality with characteristics) then he is not a bodhisattva. When the bodhisattva gives alms, he

should not rely on anything. He should not rely
on the data of the six senses. He should perform charity spontaneously. Why? Because if a bodhisattva performs acts of charity without relying on the characterising attributes, his merits and blessings become immeasurable.

All characterising attributes are unreal and delusive. If you can see this, immediately you can see the tathagata, who is not the bodily form; (the 'bodily form' that is spoken of, being really no 'bodily form').

O Subhuti, the tathagata knows all and sees all. From him all living beings will receive immeasurable blessings. Why? Because, these beings will no longer have the characterising attributes of the ego, of man and of beings and personalities; they will have neither the character- istics nor the non-characteristics of things. Why? To keep in the mind the characterising attributes is to cling to self, and to keep in mind the non-characteristics of things is also to cling to the self. Therefore one should not keep in

mind either the characteristics or non-characteristics of things. Because of this paradox, the tathagata has often said: "O monks, you should know what I mean when I say that truth is like a raft. If even truth is inevitably to be abandoned, how much more inevitable is it that untruth should be abandoned?"

A definite substantial entity must have its own definite nature; a thing devoid of nature is as good as non-existent. If the soul is devoid of all nature, it is as good as non-existent.

The Maha-Prajnaparamita-Sastra

VAJRACCHEDIKA

25th OCTOBER

SUTRA

ye mam rupena ca 'drakṣur ye mam ghoṣena ca 'nvayuḥ

mithya prahana prasṛta na mam draksyanti te janah

The LORD asked: Subhuti, do you think the tathagata has attained the highest state of enlightenment? Has the tathagata anything to say? Subhuti replied: If I understand what the Lord has said, there is no thing which can be defined as 'the highest state of enlightenment' and there is also no definite thing which the tathagata can speak about. What the tathagata mentioned is neither a thing nor no thing. It cannot be grasped or defined.

The Lord concurred by silence.

The LORD said: Subhuti, a person who accepts even a portion of this sutra, gains merit greater than that acquired by one who gains all the seven great treasures. For it is by such knowledge that all the buddha have reached the highest state of enlightenment. Subhuti, remember that what is ordinarily considered to be the law of the buddha, is really not the law of the buddha.

The LORD asked again: Subhuti, do you think that a srota-apanna or a sakṛdagamin or an anagamin or an arahant can say: 'I have obtained the reward as a srota-apanna, sakṛdagamin, anagamin or that I have entered the path of the arahant?'

Subhuti replied: No, Lord. For srota-apanna means 'one who has entered the stream of holy living' but he alone can be called a srota- apanna who has not entered the realm of form, sound, smell, taste, contact and mental object - who has not entered anywhere. Sakṛdagamin means 'to go and return once more'; but only he is a sakṛdagamin who has not gone through the process of rebirth a second time. Anagamin means 'not coming to the world'; but he is an anagamin who is really not

not-coming to the world. And if an arahant thinks: 'I have attained arahantship' he clings to the self and he is not an arahant.

The LORD asked: Subhuti, do you think that the atoms of dust in the countless worlds are numerous?

Subhuti replied: Very numerous, Lord.

The LORD said: Subhuti, the atoms of dust, according to the tathagata, are not atoms of dust, but are merely called 'atoms of dust'. Similarly the worlds are not worlds, but are merely called 'worlds'. Tell me: do you think that one can identify the tathagata by means of his thirty-two physical marks?

Subhuti replied: No, Lord, for what the tathagata speaks of as 'thirty-two physical marks' are not physical marks but they are called 'physical marks'.

The LORD affirmed this and added: They who saw my form or heard my voice have failed to comprehend me truly. They have not perceived my true being.

This is the Vajracchedika school, different from the Abhidhamma Four Stages of Arahantship, (see glossary).

VAJRACCHEDIKA

26th OCTOBER

SUTRA

taraka timiram dipo maya avasyaya budbudam

supinam vidyud abhram ca evam draṣṭavyam samskṛtam

The LORD said:

O Subhuti, do not say that the tathagata has entertained a thought: "I ought to explain the underlying principles of all things". If one says so, he defames the buddha and shows that he has not really understood what I have said. The buddha has no underlying principles to explain, but he is said to 'explain the underlying principles of all things'. Even so, when you speak of some living beings in the future who, having heard these sayings, will believe in them, they will be neither living nor non- living beings. What are regarded as 'living beings' are considered by the tathagata as non-living beings but are termed 'living beings'.

Even so, O Subhuti, in attaining the highest state of enlightenment, I have not obtained even a faint trace of a thing. This 'highest state of enlightenment' is only a mere term.

Moreover, O Subhuti, this 'thing' is equality. It has neither high nor low points. It is termed the 'highest state of enlightenment'. He who does not recognise the existence

of a self but does all kinds of good things, will attain that highest state. O Subhuti, what are commonly spoken of as 'good things' are considered not so by the tathagata, but they are given the name 'good things'.

O Subhuti, do not say that the tathagata thinks: "I ought to deliver all living beings from delusion". Because there are really no living beings who need to be delivered by the tathagata. If the tathagata thought he should deliver living beings whom he regarded as existent, then the tathagata would be bound by the thought of the existence of the self. When the tathagata speaks of the existence of the self, he does not affirm that the self exists; but worldly people believe in the existence of the self. According to the tathagata, the worldly people are not really worldly people, but are merely called the worldly people. On that account do not think either that: "The tathagata did not attain the highest state of enlightenment", or that "He who has attained the highest state of enlightenment has declared that all things will become extinct", because he who has resolved to attain the highest state of enlightenment has not declared the destruction of things.

O Subhuti, if one says: "The tathagata seems to be coming and going, sitting or sleeping", he does not understand, because he who is a tathagata comes from nowhere, goes nowhere and is therefore named 'tathagata'.

When the tathagata speaks of myriads of worlds' he does not mean that the worlds do really exist. But the tathagata declares that 'unity and eternity of things' is not 'unity and eternity of things' but is merely called 'unity and eternity of things'.

He who understands this sutra should explain it to others without depending on the characteristics of things. But he should be natural and firm in his conviction, because all activities should be looked upon merely as being like a dream, a phantasm, a bubble, a shadow, a drop of dew or a flash of lightning.

YOGI

27th OCTOBER

MILAREPA

When I climb the mountain of the view, I see the traps of realism and nihilism, the bandits of bigotry ready to ambush and the twin roads of dualism steep and perilous. Pray, my father guru, buddha's nirmanakaya, escort and protect me until I reach perfection.

When I climb the mountain of practice, 1 see the snares of drowsiness and distraction, the perilous passage of constraint and the danger of misleading, wandering thoughts. Pray, my father guru, buddha's nirmaṇakaya, escort and protect me until I reach the void.

When I climb the mountain of action, I see my old companion, all- destroying desire and the strong robber, frivolity. Pray, my father guru, buddha's nirmanakaya, escort and protect me until I reach the pass of freedom and spontaneity.

When I wish to engage in traditional practice, I see that my know- ledge is insufficient, 1 do not have a competent assistant and that great are the dangers of discordance. Pray, my father guru, the buddha's nirmanakaya, escort and protect me until I reach the ground of pure essence.

When I reflect on the accomplishment, I see before me the long road of samsara, the difficult passage to nirvana and the savage_bandits of hope and fear. Pray, my father guru, the buddha's nirmaṇakaya, escort and protect me until I reach home.

The dharma of the buddha is limitless like the great ocean. In accordance with the diverse mental capacities and aptitudes of the people, they teach the one dharma in a variety of ways. Sometimes the dharma is taught through existence, sometimes it is taught through non-existence, sometimes through permanence and some other times through impermanence, sometimes through pain and some other times through pleasure, some other times through sometimes through self and 'no self'. Sometimes it is taught that one should exert oneself in cultivating the three kinds of deeds and should collect all elements of merit, while some other times it is taught that all things are devoid of con- struction and impossible of collection. In this way, the one dharma has been taught in several ways.

The Maha-Prajnaparamita-Sastra

YOGI

28th OCTOBER

MILAREPA

Think now upon those similarities which, if confused, will lead to error.

The service of a perfect guru and the service of a prosperous person are alike, yet not alike. Confuse them not.

The true comprehension of the void and illusory obsessions of consciousness are alike, yet not alike. Confuse them not.

The realisation of the pure state by meditation and fondness of the tranquillity born of the ecstatic trance of quiescence are alike, yet not alike. Confuse them not.

Deep intuition and deep conviction of what is right and true are alike, yet not alike. Confuse them not.

The clear perception of the awakened mind and the noble impulse to serve others are alike, yet not alike. Confuse them not.

Spiritual harvest and worldly prosperity are alike, yet not alike. Confuse them not.

Spiritual commands and guidance from higher sources, and the temptations of lower elementals are alike, yet not alike. Confuse them not.

The true nirvana and the heavenly nature of a sensual paradise are alike, yet not alike. Confuse them not.

The creations of the gods and those of the devils are alike, yet not alike. Confuse them not.

The faith born of good karma and that produced by accident are alike, yet not alike. Confuse them not.

True faith spontaneously arising from the depths of the heart and a faith born of convention and upbringing are alike, yet not alike. Confuse them not.

Sincere devotion to study of the dharma and pretended devotion to it to please the guru are alike, yet not alike. Confuse them not.

True success realised and the reputation for success are alike, yet not alike. Confuse them not.

It is in reference to the birth and death of elements, viz., skandha, ayatana and dhatu, that there is the derived name 'time': there is no time as substance, other than these. Even space and time, together and apart (i.e. whole and part), identity and difference, long and short are names that arise in a similar way, as references to the ways in which things function in mutual relatedness. Common people cling to them at heart and so they say that these are substantial entities. Hence one must abandon one's clinging to the con- ventional entities of the mundane truth.

The Maha-Prajnaparamita-Śastra

PRAJNA-PARAMITA

29th OCTOBER

55

idam subhute avaivartikasya bodhisattvasya

mahasattvasya avaivartika laksanam veditavyam

Lord BUDDHA said:

O Subhuti, the bodhisattva or mahasattva is not touched by or attached to anything in the three worlds, nor does he cherish anything in the three worlds as having any value whatsoever. He looks upon the nature of everything as if it were a dream-object. Therefore, he does not materialise things, or directly experience their objective reality. This, O Subhuti, is the changless nature of the bodhisattva or mahasattva who has transcended the field of transformation.

Again, O Subhuti, the bodhisattva or mahasattva may, as in a dream, behold the adorable tathagata, who is fully awakened and enlightened, discoursing upon the noble truth to a gathering of millions upon millions of beings - divine, human and subhuman. He realises that the truth of the teaching is beyond mind and intellect and therefore he lives in accordance with the disciplines of the doctrine, constantly contemplating the teaching. This, too, is a characteristic of the changeless nature of the bodhisattva or mahasattva who has transcended the field of trans- formation.

O Subhuti, the bodhisattva or mahasattva may, as in a dream, behold the tathagata endowed with all the thirty-two marks of a superior being, making manifest numerous supernatural powers and carrying out the mission of the buddha (namely, bringing about enlightenment) in realms which have already been created, others which are being created, and others. He may behold the tathagata instructing the assembly of monks with great wit and humour. This, too, is a characteristic of the changeless nature of the bodhisattva or mahasattva who has transcended the field of transformation.

Again, O Subhuti, the bodhisattva or mahasattva experiences, even in a dream, no sorrow or fear in any of the following situations: when he sees a city ablaze, when he is confronted by a ferocious wild beast, when his own execution is imminent, when he beholds sorrow and despair or hunger and thirst and when death overtakes his parents or kith and kin. He is like one who has awakened from a dream. He reflects thus: "All that happens in the three worlds is but a dream to one who is fully enlightened." This, too, is a characteristic of the changeless nature of the bodhisattva or mahasattva who has transcended the field of trans- formation. It is another characteristic of the bodhisattva, that he may cause fire to be quenched by merely affirming the truth: "If it is true that I am destined to be fully enlightened, may this fire cease to burn." If it is thus quenched, it reveals the characteristic of the bodhisattva; if it is not, it is surely the result of the past denial of the dharma (by himself and/or by the others involved).

PRAJNA-PARAMITA

30th OCTOBER

veditavyam subhute tad anyair bodhisattvair

mahasattvair maradhisthito vatayam bodhisattvah

Lord BUDDHA continued: Yet another characteristic of the bodhisattva or mahasattva is that he can drive away the spirit which might possess a man or a woman, merely by declaring: "If it is true that the tathagata of the past have foretold my enlightenment, that my intention to win enlightenment is earnest and my attention is pure, by this truth may the spirit possessing this man or woman depart." However, it is possible that Mara may cause the departure of the spirit! Then the bodhisattva becomes conceited in the thought that it was his own declaration that rid the man or the woman of the spirit. He begins to look down upon the other bodhisattva, thereby moving away from the path that leads to final enlightenment. He abandons truly up-lifting spiritual company and thus falls an easy victim to Mara. Why is this so? Because, that bodhisattva has not diligently practised the six perfections (the prajnaparamita) and has not vigilantly observed the purity of the means. Mara may appear in many forms - in the form of a monk or nun or in some other guise - and convincingly speak to the bodhisattva of his past and his future. If the bodhisattva is an ascetic, Mara will declare that such indeed was his nature and conduct in previous incarnations. Mara will predict that the bodhisattva, when enlightened, will bear such and such name and will be born of such and such parents and so on. By such clever talk, he will arouse conceit in the heart of the bodhisattva.

However, the characteristics that I have declared to be the surest mark of a bodhisattva not found are in these others. These other bodhisattva and mahasattva are under the influence of Mara. They are not proficient in the six prajnaparamita (perfections of wisdom), they do not recognise the disguises of Mara (who appears as physical and psycho- logical impurities, as the veiling aggregates or skandha, as death and as celestial being), and they do not know the truth concerning form, experiences, perceptions, impulses and intelligence.

Such a bodhisattva is degraded to the state of a śramana (a seeker) or a pratyekabuddha (he who seeks and gains his personal salvation alone). He wanders away in samsara if he does not, in a subsequent incarnation, resort to the company of good and noble spiritual persons whom he learns to honour and respect and thus make amends for his previous wrong ways. Truly, conceitedness is worse than the four capital offences of the śramana and worse than the five deadly sins. (The four offences: murder, theft, unchastity and false claims concerning oneself. The five deadly sins: killing of father or mother or an arahant, causing dissension among the monks, injuring a tathagata and making his blood flow.)

PRAJNA-PARAMITA

31st OCTOBER

api tu khalu svarthayogam anuyuktena bhavitavyam nityam udvignamanasena samsarad uttrastamanasena asamsṛṣṭena traidhatuke

Lord BUDDHA continued:

Mara will also mislead the bodhisattva concerning the teaching regarding seclusion and suggest that it involves dwelling in forests far away from human habitation. True seclusion is freedom from the mental attitudes of the śramana and the pratyekabuddha, not just removing one- self to remote forests. On the other hand, if one is led to think that dwelling in the forest is the proper meaning of seclusion, he looks down upon those bodhisattva and mahasattva who, rightly and wisely, live near villages or other dwellings, remaining firmly established in the right practice of seclusion. The forest-dwelling bodhisattva considers himself superior to the others, thinking: "I am guided by the holy spirits in the forest but these other bodhisattva who dwell near villages have no such experiences!" At the same time Mara applauds him and encourages him in his practices, by suggesting to him that such indeed were the tathagata's teachings and that that bodhisattva will soon reach full enlightenment. Such a conceited bodhisattva should be regarded as an outcaste among bodhisattva and his company shunned by all.

That bodhisattva or mahasattva who is truly dedicated to the path of enlightenment should avoid the one that is thus misled by Mara but should diligently be devoted to his own spiritual welfare, with his mind fully alerted to the dangers of samsara and without getting drowned in the three principles (three worlds, three states of consciousness, etc.). How- ever, he should let his own thoughts of friendship and compassion flow towards the misguided bodhisattva. And, he should constantly seek and keep company with good spiritual persons.

Who are these spiritual persons whose company he should seek? The buddha, the bodhisattva and mahasattva, the śramana (disciples) and all others who constantly discuss the six perfections. These six spiritual perfections (prajnaparamita) themselves should be regarded as the best companions of the bodhisattva. Even so are the fourfold mindfulness, the special buddha dharma, the suchness of everything, the limits of beings and the very essence of dharma. The six perfections are themselves the authority of the bodhisattva or mahasattva. They protect him. Even so is the fourfold mindfulness. For these have been the protectors and the parents of the buddha of the past.

The bodhisattva who aspires to help others reach maturity and purify the buddha-field, should only resort to the four means of organisation (samgraha) viz., gifts, affectionate speech, help and personal example (harmony between profession and practice). In order to do so, he should diligently train himself in this very perfection of (prajnaparamita).

1st NOVEMBER

yatra na ahamkaro na mamakarah tatra nodgrahah yatra nodgrahaḥ na tatra sattvah sandhavanti na samsaranti na tatra samkleśaḥ

Subhuti asked the Lord: What is the characteristic or sign of perfection in wisdom?

The LORD answered: It is like space untouched and without any contact with anything. But this is not the perfection in wisdom in itself (the prajnaparamita) - it is a description of the prajnaparamita.

Subhuti asked again: Is it possible, Lord, that all the other dharma (natures of substance etc.), can also be similarly considered to exist?

The LORD answered: It is, Subhuti. Why? Because all material phenomena (dharma) are totally isolated and free of all contact with other dharma and are all devoid of an intrinsic being (self). Thus they share the characteristic of the perfection in wisdom (prajnaparamita).

Subhuti asked again: In that case, what is the sense in the teach- ing concerning self-purification? Surely, if dharma (substances) are totally independent of one another, then there is no contamination or defilement. Nor is there the need for teaching; for if all beings are totally detached and devoid of all contact, there is no comprehension of one another.

The LORD asked: Please tell me, Subhuti, do beings live conditioned by the egosense (I-ness) and by mine-ness from time immemorial?

Subhuti answered: Yes, Lord.

The LORD asked: Are the I-ness and mine-ness not devoid of contact and intrinsic being (self)?

Subhuti answered: Yes, Lord.

The LORD asked again: Yet, it is on account of these that beings subject themselves to repeated birth and death?

Subhuti replied: Yes, Lord.

The LORD said: Such an understanding is the eradication of impurity. When thus it is realised that I-ness and mine-ness have no intrinsic substance, their apprehension ceases. The cycle of birth and death is arrested.

Subhuti said: Even so, Lord, the bodhisattva or mahasattva moves (lives and functions) neither in form, nor in experiences, nor in concepts, nor in habitual tendencies nor even in divided consciousness. Hence he is invincible by gods, men and demons. On

account of this unique path to enlightenment, he is unequalled and unsurpassed. He practises true mindfulness or vigilance.

2nd NOVEMBER

na ca tat sarvakarajnata-ratna namitavyam eva

satatam sukhasaumanasya bahulo bhavisyati

Lord BUDDHA continued:

Great would be the merit earned by one who adored an enlightened being. Far greater is the merit earned by one who reveals, illumines, elucidates, establishes and inspires in others a clear knowledge of these prajnaparamita and who at the same time remains totally devoted to the unvarying orientation of all this and to the supreme and final enlightenment. Greater than even this is his merit if he at the same time pays attention to mindfulness and remains unwinkingly vigilant. He is fit to be worshipped by all. For he cultivates and is endowed with 'supreme friendliness', and he 'sees' the procession of all beings to their own destruction. He is full of supreme compassion but is not bound by or attached to such compassion. Such should be the life of a bodhisattva. He should constantly dwell in the prajnaparamita (perfection in wisdom), preach it to others and engage himself in no other mental activity. Even as a man who, having just found the most precious gem, would guard it, so he should guard at all times and with the utmost vigilant attention to mental states, the best of all gems known as perfection in wisdom.

Subhuti asked: Lord, if all mental activities and states are void of self, how does the bodhisattva become freed? Moreover, how does another person become aware of the mentality and the behaviour of the bodhisattva?

The LORD replied: If the bodhisattva is aware that all dharma (the 'being' of all beings) are devoid of a self, that such a self has not been created by the buddha_or even the disciples, but that the dharma are nothing more than dharma (beings are beings), then he does not lose his foothold in the perfection of wisdom. Perfection of wisdom is free, independent and untouched by anything; it does not increase or decrease.

Subhuti asked: Is, then, the content of the perfection of wisdom (prajnaparamita) voidness?

The LORD answered: No, Subhuti, it is not void, nor is its content or reality any of the dharma up to the eighteen buddha-dharma. The bodhisattva attains full and final enlightenment by patiently recognising the existence of uncreated dharma which cannot be abandoned until the full and final enlightenment is reached. Such full and final enlightenment does not depend on any of these dharma. The bodhisattva does not say: "By means of this dharma I shall reach enlightenment." Such discrimina- tion

does not exist in the bodhisattva who is on the path of the prajna- paramita in which no such distinctions exist.

All the different streams ultimately return to the great ocean; all the small kings live by the support of the great emperor; all the stars derive their light from the sun.
The Maha-Prajnaparamita-Sastra

3rd NOVEMBER

yan maya sarvasattvanam samkramabhutena bhavitavyam so'ham parasya apriyam vadami prativacanam dadami evam api me na kartavyam

Sakra, the chief of the gods, exclaimed: "The perfection of wisdom (prajnaparamita) is extremely subtle and difficult to understand." Lord Buddha agreed. Another monk added: "One learns this perfection of wisdom and remains devoted to it until he attains perfect enlightenment and excels all other beings."

Sakra remarked: "Indeed, even one who entertains a wish for enlightenment excels all other beings. That bodhisattva _who is devoted to the perfection of wisdom is never far away from the tathagata. He will then wish to redeem others, too. All the kings and all the gods will approach him to be trained in the perfection of wisdom. Even his body will not be affected by worldly ills. He will be subject to neither physical nor mental illnesses."

The venerable Ananda wondered if Sakra said all this from his own intellect or if he was inspired by the buddha. Sakra affirmed that it was the buddha's inspiration.

Lord BUDDHA said:

Indeed, it is through the buddha's inspiration that Sakra So expounded the prajnaparamita. When the bodhisattva trains himself in this manner, Mara is outwitted. Mara will endeavour in various ways to distract him. Mara does not thus endeavour to distract all bodhisattva, but only those who do not have firm belief in the perfection of wisdom or are uncertain about it - those who do not adhere to the good company of a spiritual friend and thus do not hear of this perfection of wisdom constantly. When a bodhisattva praises what is not true dharma, Mara assails him and influences him to discourage others from studying the prajnaparamita ('it is so subtle and deep; what is the use of studying it?'). Mara assails a bodhisattva who exalts himself and looks down on others, for he does not possess the qualities of a bodhisattva. When one person argues, disputes and quarrels with another, Mara thinks: "Surely both of them are far from enlightenment." O Ananda, though I have taught the path of deliverance to the śramana, and so on, I do not teach deliverance to them who thus quarrel. However, that bodhisattva who confesses his fault, eradicates evil tendency and refrains from such conduct thenceforth, is eligible for my

teaching. He knows: "It is a loss, not a gain to behave like that. I should be a bridge to cross this (ocean of birth and death) but I utter harsh words and answer back! If I behave like an idiot or dumb sheep, no one can distract me. I should not be angry with anyone, for I am here to liberate all beings." Thus he should respect all. He should treat all as his companions. From some of these people he learns and from others (whose knowledge may be perverted) he does not learn.

4th NOVEMBER

punar aparam subhute bodhisattvasya mahasattvasya prajna- paramita-yam carata na matsarya sahagatam cittam utpadyate, na dauḥsilyasahagatam cittam utpadyate, na ksobha sahagatam cittam utpadyate, na kausidyasahagatam cittam utpadyate

Subhuti asked the Lord: In what manner should a bodhisattva or a great being train himself in equanimity (samata)?

The LORD replied: The equanimity (samata) of the bodhisattva is of the nature of emptiness of 'self' within and without, and such a one has the realisation that there is no self either within or without. Established in this the bodhisattva immediately reaches supreme enlightenment.

Subhuti asked again: Does the bodhisattva then train himself in the cessation, non-attraction and non-arising again of all things when he trains himself in this manner?

The LORD replied: Subhuti, what do you think in this training, does the very existence of all these (from form right up to the tathagata) cease to be? No. Therefore, the bodhisattva really trains himself in the existence (suchness tathata). By this he gains a knowledge of every- thing and becomes proficient in the six perfections and the four states of mindfulness up to the eighteen special buddha-dharma. He cannot then be overpowered by Mara. Soon he reaches the changeless state, beyond delusion. He becomes proficient in compassion, in the training of others, in redeeming others and knows how to set the wheel of dharma in motion. His behaviour is exemplary: he is firmly established in nonviolence, purity, truth, contentment. He enters into the different states of samadhi but is not distracted by them. Why? Because he is firmly established in this prajnaparamita. When the bodhisattva lives in this perfect wisdom, no mean thoughts arise in his mind, nor thoughts which are immoral, and so on. He does not cling to any substance or object (dharma). This perfect wisdom is itself the highest perfection and it includes all. Hence, the bodhisattva should by all means endeavour to train himself in this perfection of wisdom.

Subhuti : Should the bodhisattva also cultivate the qualities of a śramana (a disciple), or pratyekabuddha (one who strives only for his own enlightenment)?

The LORD answered: Yes, but without being distracted by them. He should not depend on them or make them his goal. Even if he considers: "This is the perfection of wisdom

by which I shall know everything", he has moved away from the perfection of wisdom. Not this, not this, not this....

All that is lakṣana is dual, divided; all that is divided is a particular existent entity. All that is an existent entity is subject to birth and death.
The Maha-Prajnaparamita-Śastra

5th NOVEMBER

evam khalv ayusmanc charadvatiputra bodhisattvena mahasattvena avikalpayam prajnaparamitayam caritavyam, avikalpayam prajna- paramitayam carann avikalpan sarvadharman abhisambudhyate

The LORD said:

Living by the example of those noble ones who have gone beyond the point of regress and who are destined to take birth just once more, one should diligently and with great skill, direct even that to the attainment of perfect enlightenment. That (conduct) is neither mind nor something other than mental activity.

Subhuti asked: How can the mind which is illusory realise the incomparable enlightenment?

The LORD asked: Can you clearly perceive the mind which is illusory? Subhuti replied: No, Lord. I cannot see either illusion or the mind that is illusory.

The LORD asked: Can that mind, which can neither see illusion nor see the mind which is illusory, realise enlightenment? Or, is there any- thing other than these with which you can realise that dharma that will enable you to realise enlightenment?

Subhuti said: No, No, Lord. I do not see any dharma (object or psychological state) outside, which I can either affirm or deny. Since all dharma are totally independent (i.e. independent of one another), enlightenment is neither realised nor defiled by another. No dharma can be developed or 'undeveloped'. The perfection of wisdom is totally independent and free; how can an independent dharma realise this totally free enlightenment?

The LORD said: Even so, Subhuti. Therefore, the supreme enlighten- ment cannot be realised by means of this perfection of wisdom; however, supreme enlightenment is not realised without this perfection of wisdom.

Subhuti said: The bodhisattva path is indeed very subtle and deep. Even as space does not feel it is near to this or that object, so the bodhisattva does not feel that he is closer to this or that level. Such conditioned thoughts do not arise in him. Even as the tathagata or the fully enlightened one holds no one dear or not dear to himself, even so one who treads the perfection of wisdom holds no one dear or not dear to himself.

The perfection of wisdom is unconditioned; it is like the tathagata's magical creation. It is created for a purpose and it does that work. Even so are the other dharma free from limitation. It is by adhering to the path of the perfection of wisdom, which is free from limitation, that the bodhisattva realises that similarly all dharma are also free from limitation.

If there were absolutely no past or future, if there were only the present lasting for a moment, then even the buddha could not have striven in the path and achieved the immeasurable merits (which he did indeed achieve)...So it must be known that the past and the future are there indeed.

The Maha-Prajnaparamita-Sastra

6th NOVEMBER

59

tadyathapi nama iṣur antarikṣe kṣipto na kvacit sajjaty evam

Eva subhute sthavirasya dharmadeśana na kvacit sajjati

Sariputra said: The spirit of the life of the bodhisattva who treads the path of perfection is the spirit of the perfection of wisdom.

Subhuti said: No, not so. No such spirit can be attributed to the perfection of wisdom. The bodhisattva resolves to lead all beings to nirvana; but no such beings exist in reality! When thus the insubstantiality of all things and beings is realised, such a bodhisattva is eligible for enlightenment. When he is taught that no being, nothing, has any substantiality whatsoever, the bodhisattva is not disheartened, for in reality all things are devoid of substance or self. Knowing this, he is established in the prajnaparamita.

The LORD said:

All the gods pay homage to such a bodhisattva. Countless mara cannot distract him because he is fully established in these two factors - knowing the insubstantiality (or freedom from an intrinsic selfhood) of all beings and all things, he does not depend on any or abandon any. And because of these two factors, he acts as he speaks and he is ever remembered by the buddha. Even the gods approach him and encourage him saying: "Dwell in this state of freedom, without description and with- out hope, and you will become the saviour of all".

Subhuti asked: If the bodhisattva is established in 'suchness' (tathata), in the realisation that no being and nothing whatsoever has any substantiality, how will he recognise the forms and how will he be able to demonstrate the dharma?

The LORD said:

That is so, Subhuti. However, there is no other dharma which the tathagata has created, other than that pure existence (suchness), established in which he attains the incomparable enlightenment and demonstrates dharma. Then, suchness itself is not comprehended as something else. How then can it be said that one is established in suchness? Whether the tathagata arose or did not, the truth (suchness) is ever present. No one can remain established in this suchness!

Sakra the chief of the gods said: Unfathomable is this wisdom, Lord. Unfathomable is the wisdom of the bodhisattva who treads this path which cannot be comprehended at all, and who does not become disheartened or deluded.

Subhuti said: When all beings and all things here are devoid of substantiality, who can be deluded by them!

Sakra remarked: The dharma demonstrated (taught) by the Lord can only be compared to an arrow shot into the air and which is not tangled with anything whatsoever.

7th NOVEMBER

evam khalu subhute bodhisattvo mahasattvah pratityasamutpadam vyavalokayan na kamcid dharmam paśyaty...na sattvato na jivato na jamtuto na manujato na manavato na posato ... na nityataḥ samanupasyati na-anityato na sukhato na duḥkhato na atmato na anatmato... (61)

The LORD said:

The elder Subhuti, O Šakra (king of gods), dwells in 'a state of total negation' and does not grasp at even the six perfections. Greater than even this is he who is established in the prajnaparamita (perfection of wisdom). He who lives the perfection of wisdom is far above the śramana and pratyekabuddha. He soon reaches the bodhisattva's salvation and then rises to the perfection of the buddha-dharma when he knows the first causes of all things. He has the qualifications of the tathagata.

Thereupon all the gods and six thousand monks worshipped the Lord and expressed their readiness to abide by the perfection of wisdom. The Lord smiled radiantly, emitting multicoloured rays. On being devoutly questioned by Ananda, the Lord revealed: "These six thousand monks will reach full enlightenment."

The Lord then entrusted the prajnaparamita to Ananda, saying: "Study it, learn it, live it and teach it. Even as I am your preceptor, let this prajnaparamita be your preceptor. It is the mother of all the buddha. He who transmits this to a good son or daughter_of_ a good family earns immeasurable merit." After revealing the prajnaparamita, the Lord created a vision of Akşobhya and his retinue. All the assembled gods saw it. The Lord withdrew the vision and questioned Ananda: "Do you see the world of Akşobhya?" Ananda answered: "No, Lord." The Lord said: "Even so, beings and substances are

unseen in truth, because they are all devoid of substantiality. Even so the prajnaparamita is limitless and impossible to grasp. It had no beginning and hence no end."

The LORD then addressed Subhuti:

Like space, the prajnaparamita is unending, imperishable. One should aspire to it by realising that form, experiencing, conception, psychological tendencies and consciousness are imperishable. Even so, sorrow, old age and death are endless. For these depend upon one another and arise from one another. He who has beheld this sees no dharma, no being, no jiva (living soul), no man or human being, no animal, nothing eternal or impermanent, no pain and no pleasure, no self or non-self. He who dwells in this perfection of wisdom gains all round perfection. If he is established in the perfection of giving, for instance, he dedicates all his deeds (physical, verbal or mental) to their own causes and thus gains perfection of morality. If the receiver of his gifts insults him, he feels no enmity or anger in his heart and thus dwells in the perfection of patience. Whatever be the reaction of the recipient, he contemplates: "I should give and not refrain from giving." Thus he gains the perfection of energy, dynamism. While giving, his mind or attention does not wander away from the knowledge of the sources (causes) of everything and hence he is in meditation. Since he regards everything (the gifts, the recipient etc.), as illusory appearances, he is established in the perfection of wisdom.

8th NOVEMBER

iha subhute bodhisattvo mahasattvaḥ silaparamitayam sthito na kamcid dharmam sanskrtam pasyati na asamskṛtam pasyati... silaparamitayam sthita prajnaparamitam parigrhnati (62)

The LORD said:

The bodhisattva should dwell in the perfection of wisdom. Then the perfection of giving attains fulfilment in him; even so with the perfection of morality, perfection of patience, perfection of energy (virya) and the perfection of meditation - all of which reach their fulfilment. In his case, the perfection in one embraces perfection in all.

When the bodhisattva manifests perfection in giving, he dedicates all the gifts to the attainment of the awareness of the total reality and thus it attains total fulfilment. By this itself his morality attains fulfilment. By this itself his patience is perfected. Since his gifts are energetic, he attains perfection of energy. The very act of dedication becomes the fulfilment of the perfection of meditation. Since the bodhi- sattva is ever aware of awareness itself, perfection of wisdom prevails throughout.

While engaged in giving gifts, the bodhisattva cultivates friendship. Thus he cultivates the perfection of morality. When the recipients of his gifts misbehave towards him, he

cultivates the perfection of patience by non-reaction. He strives, in spite of such set-backs, to continue to give, feeling: "I should give and not refrain from giving"; thus he grows in the perfection of energy. While engaged in giving, the bodhisattva's heart is not devoted to anything other than perfection of wisdom; thus does he enjoy the perfection of meditation, too. Lastly, while giving gifts and while ceasing to give, he perceives the illusiveness of all things and therefore does not feel that the gifts are helpful or harmful. Thus he attains the perfection of wisdom.

While the bodhisattva is established in the perfection of morality or right conduct, he does not deprive any being of its life, does not take what is not given to him, does not entertain wrong desire, does not utter falsehood, harsh or angry words. He does not allow his attention to waver, nor is he devoted to false views. He gives food, clothing, shelter, vehicle and bed to those who are in need of these, and he dedicates all these to perfect enlightenment. Established in the perfection of morality, he welcomes insult and injury done to him, and thus fulfils the perfection of patience. He does not relax his resolve to free all beings from samsara, and thus attains fulfilment of perfection of energy. In order to free all from samsara, he engages himself in deep meditation and thus fulfils the perfection of meditation. Lastly, established in the perfection of morality, he does not see any being or thing as good or evil without transgressing the existence or suchness of any being. Thus he is established in the perfection of wisdom.

9th NOVEMBER

sa tani kuśalamulani sarvasattvaiḥ sardham sadharanani kṛtva sarvakarajnatayam parinamayati yatha parinamayatas trisu buddhisu na pravartate kah parinamayati kim va parinamayati kva va parinamayati

Subhuti asked: How does the bodhisattva who is rooted in the perfection of patience, attain the other aspects of perfection?

The LORD said:

From the very beginning, when the bodhisattva resolves to attain enlightenment, he is devoted to giving food, clothing, shelter, etc. to the needy. Thus the perfection of giving is ingrained in him. However, he considers giving natural and common to all and therefore he does not let the concepts of the giver, the gift and the receiver arise in him. Similarly, right from the beginning, the bodhisattva is rooted in morality. But now he makes morality common and natural to all beings and endeavours to transmute morality itself into supreme wisdom without allowing his intelligence to form concepts of what is thus transmuted, who transmutes and into which. By patiently exerting to work for the redemption of all beings, whatever be the obstacles involved, he gains the perfection of energy. However, as before, he considers such energy common and natural and is unconcerned with the threefold concepts of the doer, the deed and that to which it is directed. Again, patiently the bodhisattva remains established in the

perfection of patience, and having withdrawn his attention from the pursuit of pleasure, enters into the first, second, third and fourth meditations, but without allowing the mind to analyse all this or to create a division in wholeness. Even so, the bodhisattva contemplates the independence of all beings, their peacefulness or their imperishability, but he does not realise the truth concerning them until he reaches enlightenment. After this he sets the wheel of dharma in motion. Thus he attains perfection of wisdom but he does not endeavour to grasp it or to reject it.

The bodhisattva who is rooted in the perfection of energy does not neglect his duties. He exerts with great dynamism to save even one person, by the gift of dharma and also material gifts. Thus he attains perfection in giving. He practises and vigorously preaches the principles of morality, without making them a platform. Thus he attains perfection in morality. If the bodhisattva is injured or insulted while thus being dynamically engaged in his duties, he does not react, but carries on his work without getting attached to it. Again, the bodhisattva enters into the various trances without being attached to them, and is reborn only if he is to redeem more beings. The bodhisattva, however, does not consider any of these as reality (the giving, the moral principles, and the redeeming service). Thus he does not dwell or get entangled in any of these, but enjoys the perfection of wisdom.

10th NOVEMBER

62

iha subhute bodhisattvo mahasattvo dhyanaparami tayam sthitaḥ phenapinda upaman rupan pratyavekṣate budbudopamam vedanam maricyupaman samjnam tasyaivam kadalyupamam samskaran mayopamam vijnanam pratyavekṣate pratyavekşamanasya pancasu upadana skandhesv asarakasamjna pratyupasthita bhavati

Subhuti asked: How does the bodhisattva, who is rooted in the perfection of dhyana, also acquire the other perfections?

The LORD said:

The bodhisattva who is established in the perfection of meditation bestows spiritual and material gifts on all and he exhorts others to do so, without being in any way attached to such actions. That is perfection in giving. He does not allow the least immoral thought to arise in him; this is perfection of morality. Established in the perfection of meditation, the bodhisattva sees all forms as made of foam, sensory experiences as ripples, psychological percepts as mirage, the latent tendencies and impressions as a plantain tree and consciousness as illusory show. Viewing thus, he is well established in the realisation that all these five 'sheaths' are essenceless or substanceless. Therefore, even if he is cut to pieces he is patient (considering: "Who

injures me - is he a reality?"). This is perfection of patience. The bodhisattva practises the four stages of meditation without being obstructed by any of them and then various psychic powers manifest in him (supernatural vision, hearing, telepathy, recollection of past births and the knowledge of the destiny of other beings). From there he proceeds to the states of the buddha, adoring the buddha but without any attachment to them. This is perfection of energy. Further, he goes beyond all these, beyond all forms of knowledge and all divisions (even up to the division between the conditioned and the unconditioned), and therefore generates none of these. This is perfection of wisdom.

The bodhisattva who is established in the perfection of wisdom also gains perfection of giving. Because he regards everything as essenceless or insubstantial, there is no meanness or possessiveness in him and he gives and gives without being attached. He is naturally established in the perfection of morality which is the very basis of the striving for enlightenment. He is also perfect in patience since, when he is abused or insulted, he sees no one who is affected by it. He is filled with the perfection of energy and he goes far and near in order to show the dharma to others. As to perfection in meditation, the bodhisattva practises all forms of meditation, entering into and emerging from the eight deliverances: (1) he sees forms with his form; (2) not seeing form within, he sees external forms; (3) he is freed easily from all these; (4) he enters into infinite space; (5) into the infinite consciousness; (6) into absolute insubstantiality; (7) into a state in which there is no perception or non-perception; and (8) into a state of cessation of perception and feeling. Thus he gains the nine attainments which are: the four meditations, the four formless attainments and the state of cessation of perception and feeling. He reaches the meditation that is best described as 'the lion's yawn'.

11th NOVEMBER

tadyathapi nama subhute yat kunadiṣu yac ca mahanadiṣu udakam

sarvam tan mahasamudram anupravistam ekarasam bhavaty, evam

eve subhute pancaparamitaḥ prajnaparami taparigrhitaḥ sarva- karajnatam anupravista paramitanamadheyam labhante

The LORD said:

The five perfections revolve around the perfection of wisdom. Just As small (or polluted) rivers and great rivers become one essential substance once they all enter the ocean, so the five perfections attain to the status of paramita (perfection) when they are pervaded by the spirit of the perfection of wisdom and thus become identical with all forms (unconditioned to a particular form). Yet, there is no wish or intention in the perfection of wisdom for it to be followed or accompanied by the other five

perfections. Nor does it occur to the five perfections that they should adhere to the perfection of wisdom. For all these are devoid of substance or selfhood.

Subhuti asked: Lord, how does a bodhisattva, who lives in the spirit of these perfections, attain total enlightenment if they are devoid of substance?

The LORD answered: The bodhisattva contemplates thus: "Indeed this world is but a perverse notion in the mind. It is not possible to redeem the people from this notion without appropriate and efficient means. For their sake, I shall tread the path of perfection in giving, perfection of morality, perfection of patience, perfection of energy, perfection of medita- tion and perfection of wisdom." He renounces his possessions and gives them away in charity; yet he knows he does nothing. He adheres to the principles of morality for the sake of those beings. Again, for their sake he refrains from impatience or anger, though he knows that the whole world is illusory. He sets an example to all of them by engaging himself in dynamic and vigorous work. Similarly, for their sake he engages himself in meditation and one-pointedness of attention. Knowing that without wisdom he cannot guide those beings, he remains in the perfection of wisdom.

There are no differences at all among these perfections. However, in the absence of the perfection of wisdom, the others would not deserve to be called perfection. But since they are devoid of substance or self- hood, one should not consider one to be different from the other.

Common people do not know that it is from 'birth' that one suffers pain. When they meet with a painful situation they simply get enraged and hate other people; they do not hold themselves responsible for it. At the outset they do not reprove 'birth', which is truly the source of pain. Therefore they only increase the factors that bind them; they multiply, reinforce and enhance the conditions of 'birth'. The common people do not know the true origin of suffering.

The Maha-Prajnaparamita – Sastra

12th NOVEMBER

yada subhute bodhisattvo mahasattvah prajnaparamitayam

carann evam samjanaty asamtaḥ sarvadharma aparigrhita

asakyam abhisamboddhum

Subhuti asked: If none of the dharma has any substance or reality, how can one declare the perfection of wisdom to be supreme, for this implies a comparison?

The LORD answered:

It is perfectly true, Subhuti, even as you say. But in order to teach beings and liberate them, such symbolic language and concepts are used and the various perfections are described as if they were real entities. In truth, however, no such beings exist. From their non-existence the non-existence of the dharma is realised. The perfection of wisdom points to this truth, and hence it is regarded as the supreme among the perfections. Even so, though it is said that the perfection of wisdom forms the spirit of other perfections, this is not reality, since the. perfections do not exist in truth. The perfection of wisdom neither holds nor discards any dharma - from gross form to total enlightenment. How is this done? By paying no attention whatsoever to any of them. If no attention is paid, there is no contact and no bondage.

Subhuti asked: If one does not pay attention to all these, how will one grow to be established in intelligence and efficiency? Without getting so established, how will one grow in the six perfections? Without this, how will one attain knowledge of all (the infinite)?

The LORD replied:

In fact, O Subhuti, it is when he does not pay any attention to concepts like form, right up to enlightenment, that the bodhisattva grows in intelligence and efficiency, the six perfections attain fulfilment and the infinite is realised. Why? Because, when he does not pay attention to form, etc., there is no clinging to sense-objects, to the gross or the subtle material world. It is then that he treads the path of perfection of wisdom. He does not remain dependent on any form or in any concept, even that of the infinite. He sees nothing he can depend upon.

If, however, the bodhisattva thinks: "I tread the path of perfection of wisdom and this is how one should tread that path," then he loses it and goes far away from it. None of these is a real entity on which he can depend. If he depends upon even the perfection of wisdom, he fails to reach full enlightenment. Nay, even if he considers that the tathagata has grasped all the dharma and has proclaimed them, he falls away. The tathagata does not entertain any such concept or dharma.

It is only if anything is obtained in its gross state then we can reason back to its subtle state even when unper-ceived. But if the thing is not perceived in the gross state, there is no way of knowing that it is there in the subtle state.

The Maha-Prajnaparamita-Śastra

13th NOVEMBER

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yasya tathataya notpadaḥ prajnayate na vyayaḥ prajnayate na sthitasyanyathatvam prajnayate iyam rupatathata yatra bodhi- sattvena mahasattvena siksitavyam

Subhuti said: If I understand the Lord's teaching correctly, the bodhisattva who wishes to reach full enlightenment should study all the dharma and all the six perfections fully and in depth, but he should not take a stand on them or make concepts and doctrines out of them.

The LORD said: Just so, Subhuti. He will thus cognise all dharma in their essence and in detail. He does so by the direct under-standing of the suchness (tathata) of form, and so on.

Subhuti asked: What is the suchness of form and so on?

The LORD replied: That is the suchness of form, which has no beginning, no diminution or change. The bodhisattva should train himself in recognising this. When he knows the essence of the form he will also know all dharma in their essence and in detail.

Subhuti asked: What, Lord, is the essence of dharma (dharma dhatuḥ)?

The LORD said: Essencelessness is the essence of all dharma. The understanding by which the bodhisattva realises that an essence of dharma has no end, is the realisation of the essence of the dharma. When he realises that such are all the dharma, he knows all of them in their essence and in detail. He knows that they are neither related to one another nor unrelated to one another, because they do not have a factual essence or being which can form a relationship with others. What is thus non-existent cannot be said to be related to any other factor; nor can one say that it is unrelated to any other. Thus should a bodhisattva or great being train himself. The bodhisattva who thus trains himself is able to overcome the obstacles that may be created by Mara. The bodhisattva is skilled in all skills, knows the conditioned and the unconditioned and is an expert in verbal and non-verbal communication.

Subhuti: Lord, is this only for the comprehension of the wise and the intelligent?

The LORD said: This is open to all, even to the dull-witted or the mediocre whose mind is not one-pointed. This door is open to all who wish to tread this path, but not for that person who is lazy, dull and confused and disturbed in mind.

Although the disciples of the buddha understand the truth in the teaching of 'no I', still they speak in terms of 'I' and 'mine', follow- ing the mundane way; it is not that they entertain the notion of a real I-substance. This is like buying the copper coins for the gold ones; no one laughs at it for that should be the very way of business. The use of 'I' is also like this. Even in regard to the things that are really devoid of self-hood, the 'I' is still used; this is in line with the way of the world. There should be no difficulty here.

The Maha-Prajnaparamita-Sastra

14th NOVEMBER

tatha punaś caritavyam tatha bhavayitavyam tatha abhinirhartavya yatha cittacaitasika dharma na pravartante Subhuti asked: Lord, how should one aspire to, contemplate and live for the perfection
of wisdom?

The LORD answered:

'Form, feeling, concepts, percepts and all the rest of it are at peace (have ceased to agitate); they do not distract for they are trivia and devoid of all essence.' Thus should one understand and live the perfection of wisdom. To aspire to the perfection of wisdom is like aspiring to the emptiness of space. The perfection of wisdom (prajna- paramita) is to be contemplated upon by contemplating nothing. Thus should the bodhisattva aspire to, contemplate and live the perfection of wisdom, right from the moment the yearning for enlightenment arises until he is well established in it. He should live without allowing the attention to stray into other channels and without abandoning the consciousness or awareness of all the forms and modes (or the awareness of the all or the infinite). Again and again, he should live in such a way and contemplate in such a way that the dharma (activities or manifestations of character- istics) of the mind or mental activity do not prevail. The awareness of all forms is the awareness of the suchness. This suchness is like the reality or the self in all beings. But this is neither grasped nor is it definable. inconceivable. Similarly, the suchness is also undefinable, inconceivable. Realisation of this is the perfection of wisdom and the
bodhisattva should train himself in this.

Subhuti asked: Should the bodhisattva then not train himself in the understanding of forms, feelings, concepts and so on?

The LORD replied: Of course he should train himself in all these, but without modifying them or giving rise to them or bringing about their cessation. He does this by understanding that which had no beginning and no end and which is therefore unmodified and unconditioned. Then he understands that things (dharma) are without a reality of their own.

Subhuti asked: If he does that, how can he tread the path of perfection of wisdom?

The LORD replied: By not treading it. Because the perfection of wisdom cannot be grasped, defined, understood and therefore no one can use it as a path to be trodden.

Subhuti asked again: In that case, how should a beginner train himself?

The LORD replied: Even a beginner should train himself in the understanding that all dharma (forms, feelings, and so on), are without substance. He should give gifts

without motivation, live a moral life without a goal, and even so practise the other perfections. This characterises all that he does, right up to the development of wisdom and the realisation of the allness.

15th NOVEMBER

na me subhute anuttaram samyaksambodhim abhisambudhya kascit sattva upalabdhah samyaktvaniyato va aniyato va mithyatvaniyato va api tu khalu subhute ya ime sattva adravye dra abhutagrahad varayami lokavyavahareṇa na punaḥ

Subhuti asked: When does clinging or dependency arise and when does it not?

The LORD replied: When there is duality then clinging or dependency arises; when there is non-duality there is freedom. The senses and their objects, mind and its object, enlightenment and the enlightened - all this is duality. In non-duality no such division exists. But this non-duality can neither be apprehended nor is it non-apprehension. When apprehension and non-apprehension are non-different, that is non-duality, freedom. Thus should a bodhisattva train himself.

Subhuti asked: If the bodhisattva does not apprehend the several stages, how shall he then tread the path to perfection step by step?

The LORD replied: On the other hand, the bodhisattva who recognises, apprehends and ascends the stages one after another, is not treading the path of wisdom; for the perfection of wisdom does not have stages or a path, and enlightenment has none either. He who treads this perfection of wisdom, therefore, cannot be distinguished. Thus should a bodhisattva live, without any goal or motivation, for the sake of nothing whatsoever. For nothing whatsoever - from form to enlightenment - exists as an entity, as a substance. It is only foolish people who imagine that such beings exist and consider that they belong to various categories and that they are waiting to be liberated.

Subhuti asked: If the tathagata perceives no beings at all in truth, how can he predict the destinies of beings?

The LORD said: After having reached complete enlightenment I have not apprehended any beings whose destinies are good, undetermined or bad. But, I merely save people from apprehending objects that do not exist in reality; even this I do only in the eyes of the world, not in reality.

Subhuti asked: Is it that the Lord is established in the reality and has thus attained complete enlightenment?

The LORD answered: No, Subhuti. The tathagata has attained complete enlightenment, but is not established anywhere. He does not apprehend nor does he

save any beings at all, for they do not exist in reality. The tathagata views all these as an illusory creation. Thus should a bodhisattva train himself.

16th NOVEMBER

yat punah subhute sarvakarajnata sarvakarajnatety ucyate

ekena akarena sarvakarajnatety ucyate yaduta santakarena

Subhuti asked: If all this creation is illusory, like magic, what is the relationship, difference or distinction between the tathagata and such an illusory creation? And, how is the fact that the tathagata teaches the world to be reconciled with its illusiveness?

The LORD replied: There is no distinction, Subhuti, between the tathagata and the illusory creation. It is as if the tathagata, on attaining final liberation, had conjured up an appearance of the tathagata and left it behind, entrusting it with the work of teaching the illusory world, having predicted that that appearance would also attain liberation in due course. But all this magical creation is not true, or a fact, or a reality. It has not arisen and will therefore not cease to be. The bodhisattva should train himself so that he understands all this. Out of that understanding his charity and other other perfections will proceed without disturbing the truth.

Subhuti said: But, when the Lord also gives teachings concerning form, feeling, and the rest, as also the conditioned and the unconditioned, the understanding of the truth IS disturbed.

The LORD replied: Not so, Subhuti. I have given such teachings only to those who do not have the understanding of the truth; hence there is no disturbance. Moreover, speaking about them does not indicate acceptance of their reality. I have spoken of all those things only to point out the truth concerning sorrow.

Subhuti asked: If all these things (the words and the corresponding concepts) are devoid of reality, why should a bodhisattva even yearn for enlightenment?

The LORD replied: It is precisely because they are all devoid of reality that the bodhisattva attains realisation of the infinite, turns the wheel of dharma and thus leads all beings to liberation.

Subhuti said: The Lord speaks of the realisation of the all, the realisation of the path, as also omniscience.

The LORD replied: The tathagata has knowledge of all, the bodhi- sattva has knowledge of the paths and omniscience belongs to the śramaṇa, etc. What I have spoken of as the realisation of all is but a single realisation (or the realisation of the infinite); it is the realisation of utter tranquillity.

Subhuti asked: The Lord speaks of the realisation of the infinite, the knowledge of the path and omniscience. Is there a difference between them?

The LORD replied: Not in so far as they all involve the removal of impurities. The tathagata gets rid of not only impurities but their very roots and sources; such is the realisation of the infinite. The śramana and pratyekabuddha who have omniscience do not so burn up the roots.

17th NOVEMBER

na khalu subhute asamskrtam prabhavayatyapi tu khalu vacanam pramanikrtya jalpate na punah paramarthena sakyam prabhavitum

Subhuti asked: Lord, you have thus made a distinction between impurities and their sources. Can there exist such a distinction in the unconditioned?

The LORD replied: No indeed, Subhuti. In fact there are no limitations and latent tendencies in truth. Nor are there any roots and sources. Foolish people believe that they exist. The śramaṇa and pratyekabuddha forsake greed, hate and delusion, though in their case there are 'physical' (apparent) signs of such qualities. The tathagata has none of these.

Subhuti asked: If all of them (the tathagata and others), have issued from the unconditioned, can it be said that it is the unconditioned that causes such divisions?

The LORD said: No indeed, Subhuti. It is the defect of language that suggests all these as if they were real; in reality they do not exist. Speech does not create reality. One may speak of the final goal; and they who have abandoned other previous goals believe in the final goal. Since, however, there is no substance or truth in any of these objects and concepts, these goals are unreal, except for those who have not realised the emptiness of those objects and concepts. The bodhisattva who realises this, does not depend on anything. The perfection of wisdom is indefinable and immaterial; pathlessness is the path.

The bodhisattva treads this path for the direct realisation of the impermanence of all, for the realisation of sorrow, for the realisation that nothing has reality (selfhood) and for the attainment of knowledge itself. This is the perfection of wisdom. He should tread this path knowing that 'attachment or attraction is neither beneficial nor harmful to me ... even enlightenment is neither beneficial nor harmful to me,' because the perfection of wisdom is not meant to promote one's good or evil. It does, though, confer immeasurable blessing on the holy ones, even as it is not the intention of space to help or to harm anyone, though it is of immeasurable benefit to all.

The sharp in understanding grasp without difficulty this central idea of the buddha's teachings, but those whose power of grasp- ing is blunt give rise to clinging at every

step. They cling to words and names. If they hear of sunyata, to this they cling. If they hear that sunyata is also sunya even to this they cling. If they hear that all things in their ultimate nature are themselves the peace, the nirvana, where the entire course of words stops, even there they cling. As their own mind is impure, so even the noble truths that they hear they mistake, seizing them in an impure way. When a person with his eyes covered with a coloured screen perceives the pure crystal, the sphaṭika, even there he perceives only the screen of his own eyes; in his ignorance he imputes the colour of the screen to the crystal itself and he just says that the crystal is itself impure.

The Maha-Prajnaparamita-Śastra

Je Tsong Khapa, considered to have been an incarnation of Manjusri, the bodhisattva of wisdom, whose symbols are the sword and a text book.

18th NOVEMBER

na anya subhute lokasamvṛtir anyah paramarthaḥ yena lokasamvrtes tathata saiva paramarthasya tathata (64) The LORD said: The bodhisattva achieve the impossible. For the sake of beings they strive to achieve
knowledge of infinity. A bodhisattva should be known as a tathagata. For, thanks to him sorrow ends, hells are destroyed and beings are saved from inferior destiny.

Subhuti asked: Lord, what is knowledge of infinity, what is its external support, what is its function and what is its distinguishing mark?

The LORD said: Knowledge of infinity is without sign or manifesta- tion; it is beginningless and hence is non-existence. Its external support is non-existence (not this, not this). Its function is alertness and aware- ness. Its mode is peace. Its distinguishing mark is that it has no mark. It has no substantiality, it is not A SELF, it has no causal connection and hence it is non-existence, beyond thought and word. All things in this universe have only suchness as their sole reality. Knowing this, the bodhisattva promotes maturity in all beings and that is his extraordinary skill. He treads the path to six perfections and redeems all beings. Then, through the direct wisdom of one moment, he attains instant know- ledge of the infinite. With the vision of the buddha he perceives the whole universe; but he does not perceive illusion, much less what seems to exist. He teaches existence or non-existence not because he believes such to be true, but only out of respect for tradition.

Subhuti asked: Lord, is then truth one thing and tradition quite another?

The LORD said: Tradition is not one thing and truth another. The suchness of one is the suchness of the other; in it there is no division. People of perverted intelligence think there is a duality and for their sake the bodhisattva uses such terms as 'existence' and 'non- existence'.

Subhuti asked: They speak of the bodhisattva's pilgrimage. What does it imply?

The LORD replied: Truly it is his pilgrimage to enlightenment. He treads the path to the realisation of the emptiness of all factors from form up to the purification of the buddha-field and the redemption of all beings. He trains himself in verbal and non-verbal communication and in the conditioned and the unconditioned. He does all this without ever allowing duality to arise in his consciousness. This is the pilgrimage of the bodhisattva.

It is by keeping oneself in harmony with the comprehension of the complete sunyata that one keeps oneself in line with the know- ledge of all forms.

The Maha-Prajnaparamita-Śastra

19th NOVEMBER

tasmat tarhi subhute bodhisattvena mahasattvena satye bodhim niṣṭhatukamena kṣipram ca-anuttaram samyaksambodhim abhisamboddhukamena buddhan bhagavataḥ paryupasitavya kusalamulany avaropayitavyani kalyanamitrani sevitavyani (66)

Subhuti asked: Lord, what does 'buddha' mean?

The LORD said: The reality (bhuto artho) is the buddha. And he by whom all the dharma (factors of existence) have been thoroughly known, is a buddha.

Subhuti asked again: Lord, what does 'bodhi' or enlightenment mean?

The LORD replied: O Subhuti, enlightenment is a synonym for emptiness (of self), for suchness (reality), for the ends of objects and also for the core of the dharma. Names or words are incidental, but that in which there is no division is enlightenment. It is bodhi because the buddha realised it.

Subhuti asked: Does a bodhisattva live the six perfections until he attains the realisation of the infinite? How does he gain skill and what does he eliminate?

The LORD replied:

O Subhuti, the bodhisattva does live the six perfections without being influenced by them or attached to them. Hence he does not gain anything nor does he discard anything, for he has no objective standard or goal to work for. His is not the path of duality. By this way itself he lives the six perfections and reaches the realisation of the infinite. By this way itself he gains the skill which one who is conditioned to duality does not gain. However, he does not live the perfection of wisdom in order to gain such skill. He cannot reach the realisation of the infinite without adoring the buddha, without being endowed with skill and without having good friends. Hence, right from the beginning the bodhisattva adores the buddha, studies the scriptures, develops skill in the presence of the tathagata, attains purity thereby and enjoys the company of the buddha. Therefore the bodhisattva who wants to attain enlightenment should adore the buddha, develop skill and resort to noble friends. Skill can only be developed in the presence of the buddha, not otherwise. Endowed with skill the bodhisattva gives without the notion of a giver, a gift or a recipient arising in him, and he lives in the realisation that all the dharma (factors of existence) are equally devoid of substance (or selfhood).

The samata of all things is not made by anyone not even by the buddha. Whether there are the buddha or there are not the buddha, the true nature of all things remains eternally sunya. This svabhava-sunyata is itself nirvana.

The Maha-Prajnaparamita-Sastra

20th NOVEMBER

na ca tavat sarvakarajnatam anuprapnoti yavan na vajropamaḥ samadhiḥ pratilabdho bhavati | prāpnoty sa tasya samadheḥ pratilambhad ekakṣaṇasamayuktaya sarvakarajnatam anuprapnoti (69) The LORD continued: Even so, Subhuti, the bodhisattva lives the perfection of morality, freed from greed, hatred and delusion, lust, anger and pride. He does not however make them real factors in themselves, knowing that all these are mere words without substance. Hence, he is not tempted by their rewards. Even so with the perfections of patience, energy and concentration. The bodhisattva goes beyond the level of the śramana and pratyeka- buddha, because he knows that these perfections are devoid of substance, though they act as wings of enlightenment. Hence, again, though he passes through the several states of liberation and many psychic attainments, he does not tarry there like the śramaṇa or pratyekabuddha. He is not deflected by these 'rewards' for he does not swerve from his own being which is insubstantiality (non-existence). Even so is non-existence or insubstantiality the reality (own being) of all other factors like form and so on.

Subhuti said: If such is the truth, Lord, then there is no attainment, no reunion!

The LORD said: In the realisation that neither non-existence nor existence is the truth, there is a wholeness (reunion) in which diversity does not exist. Therein there are no obstacles to spiritual progress.

Subhuti asked: What are the impediments on the path of the bodhisattva?

The LORD answered:

All concepts like 'form is permanent', 'form is impermanent', 'this is good', 'this is evil', 'this is self', 'this is not self', 'I shall attain enlightenment', are impediments. The truth does not obstruct truth, nor does the unreal (non-existence) offer resistance to non-existence. Knowing this, the bodhisattva realises that even form is not diverse in its essence which is truth. Even so with the other factors. This is the bodhisattva's surest road to salvation. But then the bodhisattva does not attain the realisation of the infinite until he is unshakeably established in the adamantine samadhi; when he has reached this adamantine samadhi he attains the realisation of the infinite by the wisdom gained in the contemplation of a single moment.

If things were brought into being by choice,

Then since no one wishes to suffer,

No suffering would occur

To any embodied creature.

Bodhisattvacaryavatara

21st NOVEMBER

dvayam subhute bhavaḥ advayam abhavaḥ (69) Subhuti asked: If all the paths (that of the eight limbs, that of the śramana,
pratyekabuddha etc.), are different from one another, how does a bodhisattva tread all of them and then enter the special way of the bodhisattva? The LORD LORD replied:

Surely, O Subhuti, if the bodhisattva enters any of the other paths, he cannot enter the special way. Right from the beginning he transcends these eight fields with intelligent awareness. What are the eight? Perception of purity in objects, the field of birth and ancestry, the field of eight limbs, the field of perception, the field of body, the field of passionlessness, the field of accomplishments and the field of the pratyeka-buddha. Having understood their real nature, he enters the bodhisattva's special way. He should thus understand them and proclaim them to others, knowing that these are sounds without substance. If he has the right understanding, he can enter the consciousness of all beings and transmit the dharma. Of course, all the dharma are without substance; they are described only for the sake of those who believe in their existence. Knowing their emptiness, the bodhisattva should not enter into the field of the śramana or pratyekabuddha but train himself in the holy dharma- vinaya (perfection of wisdom). It is holy because it is untainted by any defect, by any concept or notion and because it is indefinable, having no-mark as its only mark.

The bodhisattva does not train himself in the characteristics of any dharma, because dharma has not any. His development in the perfection of wisdom, too, is characterised by no-mark. The cultivation of the know- ledge of the emptiness of everything - the qualities, the concepts and percepts, including the eightfold path, the trances and the mindfulness, the powers of the tathagata is in truth the development of perfection of wisdom. He who thinks 'this is' cannot attain perfection, because such a thought brings about attachment. Duality is existence; non-duality is non-existence. Duality gives rise to existence and thus to karma- formations, while bondage gives rise to birth, decay and such other transformations. He who clings to duality does not possess skill in giving, morality, patience, energy, concentration and wisdom.

It is thus that I attained full enlightenment. Knowing the non- existence of all dharma I do not get attached to the supernatural powers and so on and I am able to perceive the three groups of beings and their destinies. If I had considered that the supernatural

powers had an existence of their own, I would not have attained supreme enlightenment.

Out of perversion people do deeds that bind them to a limited life.... Of all that they do, passion, greed, is the root. Simply being shrouded by passion, they give rise to the clinging mind.

Craving is the root of clinging.

The Maha-Prajnaparamita-Sastra

22nd NOVEMBER

idam apy aham bhagavann anagatabhayam sampasyams tathagatam arhantam samyaksambuddham etam artham paripṛcchami (71)

Subhuti asked: When all the dharma are non-existent, how does the bodhisattva train himself and progress?

The LORD answered:

The bodhisattva hears that the bodhisattva and all other beings have no self. He then contemplates, 'All these dharma are insubstantial non-entities, whether I am enlightened or not. When I attain enlightenment, I shall declare this to all the beings who consider the dharma real.' He then trains himself in the six perfections, knowing that they are without substance or reality. He encourages others also to cultivate these perfections, giving them a perfections, giving them a vision of emancipation. But none of these is real and hence cannot be grasped. The bodhisattva trains himself gradually and makes gradual progress. He contemplates the buddha, dharma, sangha, morality, renunciation and the gods. He knows the buddha to be beyond all percepts and concepts, he knows that dharma is devoid of a notion concerning it, that the members of the sangha are not entities to be grasped, that morality is insubstantial (without its own being), that renunciation is non-egoistic action (without thoughts of 'I... renounce ... this') and he knows that the deities are non-entities though he contemplates all the excellences and characteristics of the buddha and adheres to the highest standard of morality. Thus his contemplation itself leads him to the realisation of the infinite. However, even his contempla- tion cannot be considered as an 'act'.

Subhuti asked: If all these dharma have non-being as their real nature, surely there is no form, etc.?

The LORD said: In regard to the dharma which are not real, one can neither say they are, nor that they are not!

Subhuti said again: I am asking all these questions because these words may create a misunderstanding in the minds of monks in the future. Sensing the future danger I am

asking the Lord. Does the bodhisattva have a basis for his training and for his endeavour to redeem all beings?

The LORD replied: No, Subhuti, the basis is base, evil. Therefore, what has a basis is not attainment. True attainment is baseless. The perfections and attainments of the bodhisattva are all baseless. When he attains final liberation, he becomes an object of worship. He is beyond the reach of Mara, the evil one.

The ultimate meaning of prajna should not be conceived as either divided or as undivided; it is the dharma that is neither existent nor non-existent, neither entering nor emerging,...neither tathata nor not tathata, neither bhutakoṭi nor not bhutakoti.

The Maha-Prajnaparamita-Sastra

23rd NOVEMBER

sa evam pratyavekṣamano dharmasvabhavam anutpattikeṣu dharmeṣu kṣantim pratilapsyate tatra anutpattikesu dharmeṣu kṣanti kim iti: klesanutpattikata ca jnananacchedyata ca

Subhuti asked: How does the bodhisattva attain all the perfections by just a single awakening of intelligence?

The LORD answered:

By not perceiving duality, even while giving, leading a moral life and so on. While he engages himself in the perfection of giving, he realises its indivisibility from the other perfections. In the case of 'giving' as also in the case of the other perfections, he does not split them into their component parts (the giver, the gift, the recipient etc.). He is therefore unaffected by the censure the gift may evoke in the other person. Even while dedicating the gift to perfect enlightenment, he does not conceptualise such dedication, thus creating a division in it. By such perfection of giving he gladdens the hearts of the buddha and all other beings. Even so, by his perfection in morality he generates within him- self the skill needed to enter into the trances. He is endowed with the supernormal vision and supernormal hearing. He sees the buddha and he remembers their teachings. These do not abandon him until he is established in enlightenment. With these he helps all the beings in their spiritual pilgrimage.

While practising the perfections of patience, the bodhisattva engages himself in twofold patience: (1) patience in bearing all insult and injury, and (2) tranquil awareness of the non-arising of dharma. The second is twofold, too: (1) the knowledge that psychological distress does not arise and (2) the knowledge that consciousness is indivisible. Through his divine vision and divine hearing he has learnt the dharma from the buddha and he teaches dharma as it is to all beings. While practising perfection of energy, he is endowed with physical and mental energy. With the physical energy he

travels widely, teaching all beings. With the mental energy he guards against the arising of notions of 'permanence' or 'impermanence', 'good' and 'evil' and so He does not compare and exalt one over another be cause there is no entity to be so exalted. He gives and gives to all whatever they need; he sacrifices himself for others. While training in the perfection of meditation, he lives in un- obstructed concentration which is perfect and adamantine. With perfection of wisdom he does not consider anything as real, but serves all beings with gifts of knowledge and inspiration, So that energy, patience and meditation may be aroused in them. Though he thus attends to the minutest detail of whatever has to be done, he does not grasp or endeavour to comprehend it, because nothing has a substance of its own.

The buddha is himself the bodhi, the bodhi is itself the buddha. Of all things, cause and effect are neither identical nor different.

The Maha-Prajnaparamita-Sastra

24th NOVEMBER

anur api subhute yad dharmo notpadyate tad ucyate anutpattikam iti tatra yajjnanam tad ucyate ksanti yena jnanena anutpattikeṣu dharmeṣu ksantim pratilabhate

Subhuti asked: Lord, if the dharma have indeed no distinguishing characteristics at all, how can the bodhisattva distinguish them and develop the six perfections? How can he know which are still and which are changing?

The LORD replied:

The bodhisattva knows that the five skandha are false like a dream or mirage. The unreal has no distinguishing characteristic. Knowing this, he grows in virtue. He gives and simultaneously grows in the other perfections. Endowed with the roots of wisdom and skill he even accepts to be reborn, but as a freed being uncontaminated by samsara. Because of the realisation of the infinite, he understands the goals of śramana and others, but is not interested in them. He also fulfils the markless perfection of morality. That which is characterised by no characteristics. is already the same as every other which has no characteristics. There-fore, the bodhisattva who develops the perfection of wisdom, also develops the other perfections simultaneously. He moves about among all species of creation without being tainted by them. He is also like a magical entity. He develops the perfection of two types of patience, physical and mental. When he is insulted or injured by another, he reflects: "Why do I imagine that these skandha (the other person) are real? Such a notion is my deadly enemy." Hence he is ever friendly towards all. Again, he reflects: "Who abuses me? He is a non-entity and so am 1. Hence I will not even pursue this enquiry." This is patience which sees the truth concerning the dharma. That truth does not arise or manifest itself. The object or experience does not arise at all - even a bit (anu); hence

it is known as uncreated being (anutpattikam). Such knowledge is perfection in patience. Knowledge of the reality is patience.

With perfection in mental and physical energy, the bodhisattva travels all the planes of existence and sets the wheel of dharma in motion. When he does so, the universe shakes and trembles. By remaining firm in his conviction that all things are like a dream, the bodhisattva develops the perfection of meditation. Thus the bodhisattva reaches the state of certainty (niyama) which excels the śramana's transiency (ama, which means rawness). Ama is something which has a base; niyama is that which has no base. The bodhisattva's niyama is the realization that all dharma, including the realisation of the infinite, are beyond thought and word (description). The bodhisattva cultivates the perfection of wisdom by realising that everything here is like a dream or a magical creation. There is no difference between the objects or between the beings, since they are all without any distinguishing characteristics. Hence, the bodhisattva does not come into contact with them nor is he contaminated by them because he is totally devoted to the 'absence of marks or qualities'.

25th NOVEMBER

sacet punar subhute bodhisattvasya mahasattvasya tiryagyonigatam pranikam adaksiniyam drstva evam cittam utpadyeta samyaksambuddho me dakṣiniyo na tiryagyonigata iti na bodhisattva dharmo bhavet

The LORD said:

O Subhuti, only an ignorant person says: 'This is dream' and 'He is the dreamer', 'This is a magic display' and 'He sees the magical creation'. 'This is the source of karma both good and evil, with all the consequences'. On the other hand, the bodhisattva manifests the realisation of total emptiness or non-existence of a subject or substance. He sees all things in the three worlds as devoid of self or substance. He denies the existence even of the skandha, the elements and all the rest of it: thus in truth there is neither a dream nor a dreamer; neither an illusory creation nor its creator. The truth is that they are all false appearances. You see the skandha, the elements and so on, whereas none of these exist!

Endowed with this realisation, the bodhisattva persuades the miser to become generous. But then people are charitable because they have subtle motivations. The bodhisattva points out that all goals and all things are pure void and thus helps the generous persons to see the futility of motivations. Thus, he has taken away their miserliness and also their motivations. Similarly he leads people away from immorality, but then he leads them away also from notions concerning the goal of morality. Similarly, he reveals to them the futility of desiring the fruits of concentration, meditation and so on. On the other hand, he encourages them to attain nirvana.

When the bodhisattva himself gives, he gives without generating within himself any distinction whatsoever. He gives to all beings what- ever they need. He does not make a distinction between the giver, the gift and the recipient, because he has realised the non-existence of any difference or distinction. Should a bodhisattva, perceiving a being who does not deserve to receive his gift, think: "This inferior creature does not deserve to receive a gift from me, a fully enlightened being," he does not uphold the dharma of a bodhisattva. On the other hand, the recipients of the bodhisattva's gifts will be re-born in good families and will eventually ascend to nirvana. But even that is not his concern. Even if he is insulted and injured as a result of his gifts, he should continue giving. In fact he should wish that all people might receive his gifts without even soliciting them!

These two things, merit and wisdom, which are the two phases of wayfaring, are cultivated in six different aspects, and these are called the six kinds of perfection (paramita).

The Maha-Prajnaparamita-Sastra

26th NOVEMBER

katham ca subhute bodhisattvo mahasattvaḥ prajnaparamitayam caran sattvan dharmadanena anugṛhnati? dve ime subhute dharmadane laukikam ca lokottaram ca

The LORD continued:

With my enlightened vision I behold the bodhisattva serving beings on several planes, in several world systems in the hells, in the world of animals, in the world of the departed spirits, in the world of the gods and in the world of the humans. I render them appropriate help so that they may be able to persuade all beings to realise the vanity of all things and thus give up their longing for and clinging to them.

The bodhisattva redeems beings in the world of the human beings by the following four means of persuasion: gifts, kind words, helpful actions and sincerity. However, while giving them material gifts, the bodhisattva reminds them: "I do not cling to these objects and I give them away. Even so should you do." The bodhisattva's gifts take two forms while he is firmly established in the prajnaparamita: they are worldly gifts and spiritual gifts. He teaches people knowledge that pertains to this world and knowledge of their own reactions; and then he dissuades them from pursuing these goals. pursuing these goals. He also teaches them the spiritual dharma which are the following:

1. The fourfold mindfulness which is comprised of the following: he lives fully conscious of the inner being or the psychological personality. He lives fully conscious of the outer physical body and its components. He is ever conscious of whatever is happening in both of these. His attention is intense, clear and intelligent and is not

perverted or distorted either by greed or despair. He is ever aware of the beginning and the end of the body (in both its psychological and physiological aspects). Endowed with this understanding, he does not depend on the body, nor does he endeavour to acquire or to hold any object of the world. This is mindfulness concerning the body.... He trains himself in similar mindful- ness concerning the feelings (experiences), thoughts (notions) and dharma (nature of entities, phenomena or substances).

2. The fourfold right exertion which is comprised of the following: he exerts not to allow the arising of sinful and unintelligent states within himself that have not already arisen. He exerts to terminate such states if they have already arisen. He exerts to rouse in himself virtuous and intelligent states which have not yet arisen. He exerts to nourish and develop virtuous and intelligent states which may have already arisen in him.

When one's heart is pure then does one see the buddha; when one's heart is dirty then one is not able to see him.

The buddha knows the time when one's faculties have matured and then he renders his help.

The Maha-Prajnaparamita-Sastra

27th NOVEMBER

tatra katame trayas samadhayah ? sunyatasamadhir animittasamadhir apranihitasamadhib

The LORD continued:

The bodhisattva teaches the people:

3. The steps to psychic faculties which are characterised by intense concentration. These include a natural exercise of self-restraint, right direction of energy and knowledge.

4. The five vital limbs which are: faith, energy, right understanding, concentration and awareness.

5. That these five vital limbs themselves are one's sources of inner strength.

6. The seven limbs to enlightenment which are: understanding, enquiry into the nature of dharma, the understanding of energy, delight, tranquillity, concentration and indifference.

7. The eightfold path which is comprised of the perfect vision, the perfect aspiration, perfect speech, perfect fulfilment of action, perfect living, perfect exertion, perfect awareness, and perfect concentration.

8. The three forms of concentration which are: contemplation of emptiness, contemplation of the absence of qualities, and contemplation of hopelessness. Contemplation of emptiness is the one-pointedness of mind which is attained by the awareness of the emptiness of all things and total independence. When the mind is made one-pointed by utter equanimity, it is contemplation of the absence of qualities. When there is awareness of sorrow and impermanence, it is contemplation of hopelessness.

9. The eightfold freedom which consists of the following accomplishments: with form he sees forms; understanding the inner images he sees outer forms; he is freed even from all that is good and auspicious; going beyond the perception of form he dwells in the awareness of endless space; going beyond that he dwells in infinite consciousness; going beyond that he rests in the awareness 'nothing exists'; beyond that too, he dwells in the state of neither-perception-nor-non-perception; and lastly there is effortless cessation of perception and experience.

10. The nine contemplations which are characterised by the non- arising of sense-desires, the cessation of all evil, evil qualities and their roots and then the practice of the various exercises in concentration, until one reaches that state of effortless cessation of all perception and experience.

For every specific mental state conditioning the individual, there is always a remedy. And this mental state as well as its remedy are both devoid of reality, unconditionedness.

The Maha-Prajnaparamita-Sastra

28th NOVEMBER

abhiḥ ṣadbhi paramitabhir bodhisattvo mahasattva

priyavaditaya sattvan samgṛhnati tat kasya hetoh

imasu paramitasu sarvakusaladharma samgrhita

The LORD continued:

The bodhisattva teaches everyone:

11. The ten factors of the tathagata's strength and power. They are: the tathagata knows what can be and what cannot be, he knows the actions and their reactions in all their detail, he knows the strength and weakness as well as the understanding and concentration of all beings, he knows the eligibility or otherwise of others for liberation, he knows their sensual pursuits, he knows their paths, he knows all the essentials of all the paths, he knows the nature of the elements of the world, he knows

his own past lives in detail, he sees the destinies of different types of beings and he knows his own unconditioned being in which all conditioning has come to an end.

12. The four excellences of the tathagata which are: the tathagata knows that he has reached total enlightenment, that all conditioning has ceased, that his teaching concerning the obstacles to enlightenment is undeniable and irrefutable and that his doctrines concerning the path to the ending of sorrow are the truth. The tathagata knows that anyone who questions the tathagata's claim will fail to substantiate his charge. The tathagata is quite confident of this.

13. The fourfold understanding of the tathagata which springs from his knowledge of the word, of the meaning, of the substance and of intuitive knowledge.

14. The eighteen special buddha-dharma which are: the tathagata never falters, is never loud in his speech, never unmindful, never loses self-control, never perceives diversity and is never indifferent, though he is ever even-minded. He never abandons zeal, dynamism, mindfulness, contemplation, wisdom or his total freedom. His thoughts, words and deeds are saturated with awareness. He has unobstructed vision of the past, present and future.

15. The thirty-two marks of the tathagata's physical being, which distinguish him from all other beings by their excellence.

How does the bodhisattva help all beings by kind speech? He speaks of the six perfections and that_ itself is kindness of speech. Why is it so? Because all worthy dharma are encompassed by these six paramita.

It is by virtue of this power which one achieves by entering the true status of the bodhisattva that one gains the name avaivarta, the irreversible, the unshakeable.

The Maha-Prajnaparamita-Sastra

29th NOVEMBER

namanimittesu subhute sattvaḥ pratisthitaḥ asatparikalpe tad bodhisattvo mahasattvaḥ prajnaparamitayam caran namanimittad uccalayati (73)

The LORD continued:

The bodhisattva who treads the path of the prajnaparamita exhorts others to become skilled in the letters. (Note: akşara means both letters and the imperishable.) With the help of letters the bodhisattva teaches that which is beyond letters, beyond words. Even that is not quite free from the limitation of description.

The bodhisattva knows that there are indeed no beings and that all dharma are unsubstantial. Yet, he teaches beings the true nature of dharma without entering into them. Forms, feelings and so on, are neither free nor bound in themselves. Surely, they

are not form and feeling and SO on. They are independent and devoid of characteristics. Hence, though the bodhisattva seems to take his stand on these dharma, in fact he does not do so. Thus the description of the good dharma and the evil dharma and their consequences, are all conventional but not true. This is the essential characteristic of all dharma; taking his stand on this, the bodhisattva does not take his stand on any dharma. He regards all of them as mere magical creations.

Since he has thus realised them, greed, hate and delusion, belief in the existence of the skandha, the worldly and the spiritual dharma, the conditioned and the unconditioned, do not arise in him.

Subhuti asked: If the bodhisattva knows that everything here is a magical creation, for whose sake does he teach?

The LORD replied:

If all the people of their own accord realise that emptiness is the true nature of all things, the bodhisattva would not continue to live and teach. But because this is not so, he strives to awaken the people. All things are indeed like magical creation. But people habitually cling to words. They are established in words which they imagine to be real substances. The bodhisattva who treads the prajnaparamita uproots this delusion. 'Sons', 'daughters', 'men', 'women', 'heaven', 'hell', 'conditioned', 'unconditioned', 'śramana', 'pratyekabuddha' and 'enlighten- ment' are all just words. The bodhisattva points out that these are mere words. He exhorts people not to take them for real entities and thus get bound. The bodhisattva leads them away, even from the duality of form and formlessness, the conditioned and the unconditioned. Skilfully he leads them from form to formlessness and from formlessness to the non- dual emptiness.

In the ultimate truth, even mind and mental elements cannot be obtained, how much less the further distinction of the mind with passion or the mind devoid of passion?
The Maha-Prajnaparamita-Sastra

30th NOVEMBER

na rupam kutaścid agacchati napi rupam kvacid gacchati ity akutaścid agamanataś ca akvacid gamanataś ca rupasya utpadam prajanati

The LORD continued:

If attributes could be said to be either existent or non-existent, the bodhisattva could neither realise the truth nor expound it to others. Since this is not the case, the bodhisattva attains perfection in all dharma and expounds them to others, but preserves their attributelessness. All dharma are attributeless and cannot be held in memory; hence they are not to be contemplated.

It is this very truth that enables the bodhisattva to perfect all dharma. There are three doors to liberation: the door of emptiness which means that nothing whatsoever is an entity, the door of attributelessness which means dropping away of the attributes and the door of desirelessness which means the abandonment of latent tendencies (subtle tastes).

Subhuti asked: Lord, what is the bodhisattva's attitude towards the five skandha (aggregates)?

The LORD replied:

Here, Subhuti, the bodhisattva knows the truth concerning form, how form arises or ceases and also the suchness of form. All forms are passable with holes and cracks; therefore he knows them to be insubstantial non-entities. Form does not come from somewhere nor does it go away somewhere else; knowing this, the bodhisattva knows the truth concerning the arising and cessation of form. Even so, the suchness of form neither comes nor goes, is neither defiled nor purified. It is, and it is immutable, therefore it is called suchness. Similarly he knows the truth concerning feeling or experience which neither comes from somewhere nor goes somewhere else. With concepts or notions too, he realises that they are like a mirage. In regard to the habitual tendencies (samskara), he knows that if one goes on peeling them as one peels a plantain stem, one is left with emptiness. Lastly, he knows that objective awareness or consciousness of objects is like the creation of a magician. Even so he realises the sheer emptiness of all the elements. He realises that the truth concerning sorrow is in fact true, as it has been declared by the holy ones. He does not come into conflict with or contradict any dharma because he does not hold on to another dharma as the reality! But he may use conventional expressions, though he knows that
everything in the universe is a magical creation including the outward form of the buddha.

Stupidity and wisdom are neither identical nor different, the mundane is not different from the transmundane and vice versa, the mundane is itself in its real nature the transmundane and the transmundane is itself what appears as the mundane...in truth there is no difference between them.

In the ultimate truth all the different views disappear, all the activities of mind return and enter the dharmata and there is no other sphere for the mind to reach. There all words cease; the world is itself beheld in its true nature as nirvana and not any- thing different. It is this wisdom by means of which one realises this ultimate truth that is called the eye of wisdom.

The Maha-Prajnaparamita-Sastra

1st DECEMBER

yasmat tarhi subhute na anya bhutakoṭir anya sattvakotis tasmad bodhisattvo mahasattva sattvanam arthe prajnaparamitayam carati...sattvan bhutakotyam pratisthapayati

Subhuti asked: If no dharma or being has reality or substantiality, then for whose sake does the bodhisattva tread the path of perfection?

The LORD said:

If the reality were one thing and the essential nature of beings were another, then indeed the bodhisattva could not tread the path of perfection. However, since the reality (which is empty of self) and the essential nature of a being (which is devoid of self) are non-different, the bodhi- sattva is able to tread the path of perfection and is able to establish beings firmly in such perfection.

He exhorts beings to give, but quickly points out that the gift, the giver and the recipient are only empty notions devoid of reality. When the notion that things are real is abandoned, the gift becomes deathless and leads to deathlessness. He exhorts beings to grow in morality and to abandon violence and other ills. He exhorts them to investigate the truth concerning the nature of violence, the being towards whom it is directed and the being that generates violence; all these are mere notions, devoid of reality. When thus morality is established, the bodhi- sattva exhorts beings to refrain from creating the notion of a reward; for neither the morality nor its fruits are realities in themselves but mere non-existent notions. Even so, he exhorts all beings to cultivate patience by investigating the real nature of one who offends them, the offence and the offended, all of which are empty of reality. Similarly, he exhorts them to develop physical and mental energy without treating it as reality. By pointing out that both distractedness and concentration of mind are notions without an essential nature of their own, he exhorts them to cultivate concentration without holding on to the concept of concentration. The bodhisattva invites them to see that all their thoughts, words and deeds are utterly empty of an independent essential nature. Emptiness is indivisible. In emptiness there is no being, no self, not even enlightenment, nirvana. Thus, the bodhisattva's exhortation to beings to attain nirvana is only a matter of convention, not reality.

If such emptiness is not the truth, the bodhisattva cannot be established in it (being himself devoid of self) and cannot expound it to others. This emptiness does not arise or cease. It cannot be grasped or abandoned. It is never tainted nor is it ever purified. It is unconditioned; it does not come into being nor does it cease to be. That is the enlightenment of the buddha. That is the essential nature of all beings. So, even the bodhisattva does not liberate beings! It is like magical creation teaching another

magical creation; both being fictitious, nothing real takes place. The bodhisattva points this out for the benefit of those who think that something does take place.

2nd DECEMBER

na subhute margena bodhiḥ prapyate na amargena;

bodhir eva margo marga eva bodhiḥ (77)

Subhuti asked: Lord, is enlightenment attained by pursuing a path?

The LORD answered: No, Subhuti.

Subhuti asked again: Is enlightenment attained by not pursuing a path?

The LORD answered: No, Subhuti.

Subhuti asked further: How then is enlightenment attained?

The LORD answered: Enlightenment is not attained by pursuing a path nor is it attained by the non-pursuit of a path. Enlightenment is itself the path; and the path is enlightenment.

Subhuti said: Then since the bodhisattva is on the path and the path itself is enlightenment, why can it not be said that he is enlightened like the tathagata himself?

The LORD answered: It is because, after the bodhisattva has attained the sixfold perfection (the six paramita), he has to practise adamantine meditation, and with the help of wisdom that arises spon- taneously, attain supreme enlightenment. It is then that the bodhisattva becomes a tathagata.

From the very moment he resolves to attain enlightenment, he strives in every possible way to eradicate the physical, verbal and mental impurities in himself and in others. Only when this has been completely achieved can he be said to have purified the field of enlightenment.

Even so, anything that interferes with his fourfold mindfulness is undesirable and has to be guarded against. He has to guard himself from the desire for rewards and special experiences that might arise in him during the practice of meditation. He has to reject all craving for the rewards that the śramana and pratyekabuddha earn by their disciplines and other practices. He has to abandon all notions that may arise in him concerning the five skandha (collections or aggregates which are called 'knowledge'). He then gives gifts to all beings. He serves the tathagata and their disciples. While doing all this, he inwardly prays that all these gifts and services may guarantee every kind of happiness, welfare and aid to enlightenment; he prays that he may enter into the consciousness of the unconditioned and that all beings may similarly enter the unconditioned. When thus the field of enlightenment is utterly purified and there are

no concepts or notions in him no notions of good' and 'evil', 'I' and 'mine', then all beings too will rise above conditioned and unconditioned dharma and become eligible for enlightenment.

The first moment of mind does not reach the next moment, and the next moment is not contained in the first moment.

The Maha-Prajnaparamita-Śastra

3rd DECEMBER

78

api tu yena yena atmabhavena sattvanam arthaḥ kartavyamstam

tam eva atmabhavam samcintya sattvanam arthaya parigrhnati

Subhuti asked: Is a bodhisattva reborn in states in which he experiences sorrow?

The LORD replied: No, it is impossible that a bodhisattva who has resolved to attain supreme enlightenment should ever be born in a state in which he would experience sorrow or in communities of unworthy beings.

Subhuti asked again: If that be so, how is it that the tathagata himself has recounted stories of past births as animals?

The LORD replied:

It is not because of bad karma that the bodhisattva is born as an animal. The bodhisattva assumes that form in which he feels he can best serve the beings he wishes to serve. The tathagata has the skill needed to do so; neither the śramaṇa nor the pratyekabuddha have that skill. It is out of supreme compassion that the bodhisattva takes an animal birth, but even in such a birth he is not tainted by the animal nature nor does he experience the pains and sufferings of the animal.

It is because the bodhisattva is established in the perfection of wisdom (prajnaparamita) that he possesses such skill. That wisdom, being empty of an identity or individuality, includes all dharma, which are also similarly empty of identity or individuality.

The bodhisattva, established in perfect wisdom, possesses supernatural faculties like the heavenly eye and the heavenly ear. Through these he sees and comprehends the destinies of people in all world-systems. He sees misers whom he exhorts to cultivate giving. He sees that it is through lack of necessary conditions that beings are immoral or lack energy or patience and concentration. He himself makes these conditions available to them so that they can cultivate all these. If, however, they are attached to them, he points out to them that these dharma themselves are without entity or

individuality and therefore they cannot remain in them. The bodhisattva is able to accomplish all this because he possesses supernatural faculties through which he knows even their thoughts. With the help of these supernatural faculties, he takes on any body that suits his redeeming service of all beings. All these are the essential limbs of the bodhisattva's special path, and without mastering them he cannot attain supreme enlightenment.

Although the bodhisattva faring in prajnaparamita understands the universal natures of things, he understands also their unique natures; although he understands the unique natures of things, he knows also their universal natures.

The Maha-Prajnaparamita-Sastra

4th DECEMBER

tasya sarvakarajnatapraptasya sarvavasananusandhiḥ prahiyate

tad bodhisattvo mahasattvo 'bhisambudhyate tathagato 'rhan

samyaksambuddhaḥ sarvadharman ekalakṣaṇasamayuktaya prajnaya

abhisambuddhah ayam višego bodhisattvasya ca tathagatasya ca

Subhuti asked: If these are the dharma of a bodhisattva, what then is the special dharma of the buddha?

The LORD replied:

The dharma of the bodhisattva and the buddha are the same. They have realised the infinite and all conditioning (psychological tendencies) has ceased. However, the tathagata has realised the indivisibility of consciousness. This is his speciality.

Indeed, all the dharma are empty of a self or an entity or individuality. However, ignorant people think otherwise and their actions are considered good and bad. Hence, they reap good or evil consequences here and hereafter. The bodhisattva is one whose actions are without blemish, and as a result he becomes a bodhisattva. When he has risen to the state of a bodhisattva, he practises adamantine concentration and reaches supreme enlightenment. After this he works for the redemption of all beings. He has heard from the buddha that all things and all dharma are totally devoid of a self or individuality. Therefore he sets out to demonstrate and to teach this to all beings.

The bodhisattva knows the truth concerning sorrow, the origin of sorrow, the cessation of sorrow and the path that leads to the cessation of sorrow. He endeavours to help beings here to become established in these noble truths and this naturally leads them to the triple gem - the buddha, the dharma and the sangha.

Subhuti asked again: Does, then, the parinirvana depend upon the recognition and the realisation of these four truths?

The LORD answered:

No, Subhuti. Parinirvana is beyond these four; it is the unified ground of the four. It is the suchness of these holy truths - where there is no sorrow, no origination of sorrow, no cessation or path to the cessation of sorrow. That is the supreme truth which exists regardless of the tathagata's existence or otherwise. The bodhisattva lives the four noble truths without trying to conceptualise them, for they cannot be understood. He knows sorrow, but does not let a concept of sorrow arise in his mind; even so with the other three he does not make these an object of knowledge nor a goal to be striven towards.

All dharma are empty of a self, self, an entity, an attribute. Even enlightenment is empty of attribute. It is beyond description and thought.

The eye of dharma is so called because it leads everyone, enabl- ing all to enter the dharma, the unconditioned reality, each in his own way.

The Maha-Prajnaparamita-Śastra

5th DECEMBER

ahamkaramamakarayo sthitva sattvaḥ samklisyante va vyavadayante

va na ca bhutadarsi samkliśyate va vyavadayate va (80)

Subhuti asked: If all dharma (beings or entities) are devoid of self or individuality or attribute, the non-existent self cannot perform good or evil actions nor can anyone attain the fruits of a śramana and others; the bodhisattva cannot tread the path to enlightenment and even the tathagata cannot save any being!

The LORD answered:

That is so, Subhuti. No being exists in truth, nor the path nor the realisation of the absolute. The bodhisattva, however, persuades those who entertain notions of permanence, joy and self to abandon such notions.

Subhuti asked: What or who prevents them from realising the truth? Is there a being or entity that does so?

The LORD replied:

No. The obstacle arises from a perverted and a false view. It does not lead to real defilement nor to a real purification! Neither something seen in a dream nor the image
in a mirror nor the echo nor the mirage, however real they may appear in the understanding of the deluded, can cause defilement or purification. The magical

creation of a magician, however real it appears to be, can do nothing which can cause it to be reborn in heaven or hell! It is only because people of perverted intelli-gence entertain notions of 'I' and 'mine' that they apparently become defiled or purified.

Subhuti asked: Then, what does the Lord mean when he teaches 'purification'?

The LORD replied:

It is the realisation of the non-duality. It is the suchness, of all dharma, of all beings and of all things which are all devoid of individuality or attributes. It may be indicated by words such as the established order of dharma, the sequence of dharma and so on; but these expressions are all conventional, for suchness cannot be put into words at all. The six perfections and SO on are all 'created' and cannot lead to the uncreated absolute. They serve to bring beings closer to the path but not to the realisation of the absolute. The bodhisattva who courses this path, soon realises that all dharma are like dream, mirage, or echo. Therefore the bodhisattva does not remain attached to any of these dharma. It is only in a conventional way that it is said that the tathagata has known dharma fully; if that were really so, then it would mean that he had got hold of it - but it was empty_of characteristics. It lies outside the reach of all - even that of the tathagata.

All the necessary causal factors gather together and hence, depending on this togetherness, there comes into being the state called old-age.

The Maha-Prajnaparamita-Sastra

6th DECEMBER

na ca samskrta vyatiriktena asamskṛtam labhyate na ca

asamskṛta vyatiriktena samskṛtam upalabhyate (81)

Subhuti asked: How is it said then that the tathagata is sovereign over all dharma?

The LORD replied:

That would be possible if the tathagata were one thing and the dharma another. In fact, the ground of the common people and that of the tathagata is the same empty of self. In that sameness there is no difference at all. Nor is there in that sameness a distinction between the buddha, the dharma, the sangha and the other dharma. Yet, it is through the tathagata's unique competence and power that they appear to have distinctive characteristics. Without ever losing sight of the same- ness of all these, the tathagata the tathagata makes them appear to have their uniqueness. However, the truth is that the suchness of the tathagata is non-different from the suchness of common people, the wise ones, the foolish ones and all other beings. Hence, there are

no common people, no tathagata; nor are there any other than common people nor any other than tathagata.

Subhuti asked: Is dharma conditioned or unconditioned?

The LORD replied:

Neither. You cannot gain the conditioned without the unconditioned nor can you obtain the unconditioned by excluding the conditioned. Their sameness is the truth or reality. The bodhisattva lives this truth and at the same time engages himself in the bodhisattva's work. Without ever swerving from the realisation of the truth that all things are empty of entity or self, the bodhisattva inspires all beings to free themselves from the notions of self. Emptiness means 'empty of all notions'. It is like a magical creation. The five skandha (aggregates) are (aggregates) are but magical creations. All dharma - even the tathagata are magical (illusory) creations.

Why are they illusory, magical creations? Anything that has had a beginning and an end is an illusory, magical creation. Nirvana alone is not an illusory, magical creation because it has no beginning and no end. By its very nature it is undeluded, beyond illusion.

Subhuti asked: How should a beginner be taught this truth?

The LORD answered:

By enquiring thus: "How can that which existed in the past become non-existent now?" This enquiry leads to the realisation that there is no-thing that ever exists with a self as an entity. There is neither existence nor non-existence.

The world, whether of the constituted being or of the constituent elements, is devoid of beginning and devoid of end.

The Maha-Prajnapaaramita-Sastra

MADHYAMIKA

7th DECEMBER

SASTRA

Some say that there is a soul due to which seeing, hearing and so on are made possible; that that soul existed prior to the functioning of the senses and that without such a soul seeing and so on are impossible.

If some such soul existed before experience arose, how could that be known? If the soul existed before the seeing and so on (which were obviously added on later) then could not seeing and so on also exist independent of the soul?

No. THIS could not exist without THAT and vice versa; because all things are dependent upon one another. Subject and object are mutually conditional (paticcasamuppada). Hence the hypothesis that the soul either existed prior to the senses or it arose after them, should be abandoned.

Someone might say that if all phenomena are devoid of a soul and therefore empty, then the fourfold noble truth, saints and saintliness, the sangha and so on do not exist. Such a person does not really understand the doctrine of sunyata or emptiness.

Lord Buddha's teaching rests on the discrimination between two kinds of truth: absolute and relative. He who does not understand this cannot grasp the subtlety of the teaching. Without the relative truth, the absolute truth is not attained and nirvana is not gained either.

It is foolish to argue that the doctrine of emptiness gives rise to error; for no error can arise in emptiness.

All phenomena are declared empty because there is nothing that is not the product of a cause. However, this is only relatively true. No suffering could arise if the law of causation (karma) were not real.

However, if there were an independent self-existence, sorrow could not be recognised or experienced. For, that independent self-existence would remain the same forever. Similarly, there would be neither cessation of sorrow, which is the path, nor the attainment of saintliness. If independent self-existence is the truth, then there is no good and evil and no meaning in right and wrong action. On the other hand, if you admit that good and evil deeds give rise to sorrow and so on, then how can you say that there is no emptiness? If you negate the doctrine of emptiness and the law of universal causation, you negate the possibility of the phenomena. If there were no emptiness there would be no attainment nor would there be the annihilation of sorrow or the extinction of craving.

How can it be that is no time? Time must be accepted as a reality. The present has the character of presentness, the past has the character of pastness and the future has the character of futurity.

But if it is held that all the three time-divisions have already, even their respective characters, then all of them must be equally just present. Then there would not be past or future. If the future is here even now then it is just present and not future. It should not be the not yet come. It should be the already come.

The Maha-Prajnaparamita-Śastra

8th DECEMBER

SASTRA

All buddha-dharma are characterised by eternity, for the dharmakaya (body of the dharma) is eternal.

All buddha-dharma are characterised by an extinguishing power, for they extinguish all the obstacles to nirvana.

All buddha-dharma are characterised by regeneration, for the nirmaṇakaya (body of transformation) constantly regenerates.

All buddha-dharma are characterised by the power of attainment, for by attainment they subjugate innumerable evil passions as cherished by ignorant beings.

All buddha-dharma are characterised by the power of elimination of desire to gain, ill humour, folly and all other passions of vulgar minds, for it is through the buddha's love that those depraved souls are saved.

All buddha-dharma are characterised by non-attachment and non- defilement, for suchness, which is made perfect by these virtues, cannot be defiled by any evil power.

All buddha-dharma are above attachment and defilement, for though all buddha reveal themselves in the world, worldliness cannot defile them.

When the bodhisattva think of the dharmakaya (body of the dharma), they visualise its seven characteristics which constitute its faultless virtues and essential functions: (i) the free, unrivalled, unimpeded activity of the dharmakaya which is manifested in all beings; (ii) the eternity of all perfect virtues in the dharmakaya; (iii) its absolute freedom from all prejudice, both intellectual and affective; (iv) those spontaneous activities that uninterruptedly emanate from the will of the dharmakaya; (v) the inexhaustible wealth, spiritual and physical, stored in the body of the dharma; (vi) its intellectual purity which has no stain of one-sidedness, and (vii) the earthly works achieved for the salvation of all beings by the tathagata who are reflections of the dharmakaya.

The bodhicitta or intelligence-heart is awakened (i) by thinking of the buddha; (ii) by reflecting on the faults of phenomenal existence; (iii) by observing the deplorable state in which sentient beings are living and finally (iv) by aspiring to those virtues which are acquired by a tathagata in the highest enlightenment.

Nirvana, dharmakaya, tathagata, tathagata-garbha, paramartha, buddha, bodhicitta or bodhicitta or bhutatathata - all these terms merely signify so many different aspects of the same reality.

If the bodhisattva should see exclusively the composite, the worldly, the defiled, then he would just fall a victim to the false notion of existence; but if he would see exclusively the incomposite, the transmundane, the undefiled, he would just fall a victim to the false notion of non-existence. Abandoning these extremes, by means of the unerring

wisdom, he fares on the middle way. This is the eye of wisdom... Realising this eye of wisdom one puts an end to all elements of perversion, to all elements of ignorance, general or particular, to every thing that owes its being to ignorance.

The Maha-Prajnaparamita-Sastra

LANKAVATARA

9th DECEMBER

SUTRA

Thus have I heard:

The Lord once appeared in the castle of Lanka which is on the mount Malaya. A large number of bodhisattva-mahasattva had assembled there with Mahamati at their head. At the request of Mahamati the Lord spoke of nirvana.

The LORD said:

The word nirvana is used by different people who attribute different meanings to it. They fall into four categories: (1) they who are suffering and who think of nirvana as an escape from this suffering; (2) the philosophers who endeavour to speculate concerning nirvana; (3) the disciples who consider nirvana as something related to them; and (4) the buddha.

They who are suffering consider that nirvana is a state in which the mind and the senses will be annihilated in the future. They conceive of different ways of emancipation and entertain all sorts of ignorant notions. They revolve on the wheel of life and death.

As to the philosophers' speculation of what constitutes nirvana, there is really none! They conjure up a state in which the mind-system does not operate. It is a state of utter indifference to the world; a state of extinction of the past and the present; a state similar to the extinguish- ing of a flame. Some of these philosophers think that nirvana exists when one gets rid of the dualistic view of knower and known and so on; to them nirvana is some sort of a deliverance. Others think it is the absorption of the finite soul in the infinite soul. Some, who are especially foolish, speculate that there are two primary factors (a substance and a soul), or that there is a god who is the free creator of all things. Since they cling to these ideas and there is no awakening, they think that that itself is nirvana. A philosopher relies on his chosen text-book, but truth is not where he imagines it to be. Nirvana is not attained by mental activity.

The disciples who cling to the notion of an ego-self, retire into solitude and endeavour to attain samadhi for themselves. They have not attained the 'turning-about' in the deepest seat of consciousness and therefore are not free from the thinking-mind or

its habit-energy. Surely, they have entered 'the stream'; but they have to take birth again.

In the bodhisattva there is unfolding insight which follows when passions have been cleared away, knowledge is purified and 'self'lessness is realised. There is no division in his consciousness, no thirst for life, no sex-lust, no craving for learning and no yearning for eternal life. Then there is no accumulation of the habit-energy which veils the universal mind. The bodhisattva attains the noble wisdom that is the heart's assurance of nirvana. His life thereafter is the tathagata's universalised life. He now realises that for buddha there is no nirvana, no death (for the buddha's death is not a destruction or annihilation). It is beyond all description.

Buddhahood is the manifestation of noble wisdom, which expresses itself in perfect love for all. Tathagatahood is where the manifestation of perfect love expresses itself in noble wisdom for the enlightenment of all. There, indeed, is nirvana.

SURANGAMA

10th DECEMBER

SUTRA

Thus have I heard:

The Lord was staying in the Jeta grove, near Savatthi with his disciples. On one occasion the venerable Ananda asked the Lord to teach the disciples the practice of samata (equanimity), samapatti (concentration) and dhyana (meditation), which lead to enlightenment.

The LORD said:

O Ananda, your mind (or intellect) gives rise to dharma (phenomena). Are they created by the mind or do they exist independent of it? If they are the same as the mind, then they cannot be its objects. If they are independent and if they have the faculty of knowing, they are non-different from the mind, and if they do not have that faculty, where are they? Know therefore that neither the dharma nor the mind has location and that they are both false, neither causal nor conditional, nor self- existent. Even so the various fields of the senses are non-different from the tathagata store which is the absolute.

Sight-perception is not created by either the eyes or the form. None of these is self-existent and therefore they are ultimately neither causal nor conditional. The perception of sound is not created either by the ears or the sound (disturbance and stillness). The perception of smell is not caused by the nose or the odour. The perception of taste does not arise in the tongue or in the faculty of taste. Even so the

perception of touch is not caused by the body or the faculty of touch. None of these is self- existent and ultimately they have no causal or conditional relationship.

Even so consciousness is not caused by the manas (mind) or the dharma (phenomena). If consciousness is created by the mind then the mind should contain consciousness as its own object. Your mind discerns ideas and phenomena. Is such discernment and the mind the same or different? If they are the same then consciousness is just intellect and there is no creation. If they are different, then consciousness has no discernment and hence it becomes unconscious. Hence the mind and dharma as causes, and the field of the psychological consciousness as their creation, do not ultimately exist as such.

Ananda asked: But the Lord has often spoken of them as causes and declared that all the changes in the world arise on account of the mixing and fusion of the four elements. The Lord's present teaching seems to run counter to his previous declaration.

The LORD said:

You have had enough of that teaching, O Ananda. I therefore teach you the supreme truth. Do not confine yourself to concepts concerning Causes and conditions. Listen now with great attention to what I am going to declare to you.

O Ananda, when the four elements mix and fuse in order to create all these objects and bring about all these changes, they are like a fire-brand which creates the illusion of a circle. This is also like water which might become ice but can regain its nature as water.

SURANGAMA

11th DECEMBER

SUTRA

The LORD continued:

Look at this earth, O Ananda. The element earth is in the whole earth as well as in a tiny particle of earth. If you split that particle of earth, you find nothing but a void within. Its form as particle and the form of the earth as it appears to be, come from that void.

Again, take that smallest particle of earth which contains the void. How much of earth and how much of void should be produced in order to create that particle? Again, how many particles of earth should be split in order to create the void? The union of form with any thing produces only form, not the void. Hence, realise that both form and the void arise from self-nature and are identical with each other in the tathagata store.

They manifest because the minds of living beings differentiate and cognise things as such in accordance with the laws of karma. Ignorant people attribute causes and conditions to all this. The words they use have no real meaning.

People use a magnifying lens, direct it at the sun and thus obtain fire. Where does this fire arise? Neither in the mirror nor in the sun. Both fire and its void exist in the tathagata store and arise from its self- nature; and they are identical with each other. Hence fire is produced wherever a man holds a mirror to the sun, in accordance with the laws of karma.

Even so with the elements of water, air and space. These arise in the self-nature of the tathagata store which is the absolute. These elements are pure and clean and they manifest because the minds of living beings cognise them and distinguish them as such.

Even so perception manifests through form and void. Hence, know that perception which pervades all (by seeing and hearing) and does not fundamentally change, and boundless space as well as its moving counter- parts (earth, (earth, water, fire and air), intermingle by nature and are the fundamental uncreated and eternal tathagata store.

Even so, consciousness, which pervades the whole dharma-realm as the enlightened basic bodhi, is the self-nature in the tathagata store. Words like causal and conditional or 'due to the self' have no meaning whatsoever.

Ananda and the other monks who listened to this sutra realised that their bodies and minds were free from all obstructions, and that all things were the wondrous fundamental mind of the bodhi.

People lose their eye of wisdom through ignorance, doubt and repentance, perversion and false notions. But when they realise the prajna, then the eye of wisdom just becomes clear again.

The common people owing to perversion see (only) through the eyes of flesh which yield the six kinds of sense-cognition. Thus they see things as each with its own nature and different from all the rest and thus they cling to them. But if one will see things through the eye of wisdom, then one will realise that all these determinate entities are unreal, and that nirvana is the only true reality.

The Maha-Prajnaparamita-Sastra

The disciple Jinko (see 24th December).

12th DECEMBER

SUTRA

The LORD said: Listen, I shall now declare the highest truth which will enable you to know the correct
practice of the passionlessness of the supreme vehicle. Is bodhi bodhi because of its enlightened nature or because of its unen- lightened nature? (Purnamaitrayaniputra replied: "If it is unenlightened it would not be aware of anything.") The enlightened bodhi is mistaken for unenlightened awareness. Bodhi is not awareness of things, for such awareness gives rise to objects, and when there is such awareness of illusory objects it implies the arising of an illusory subject, too. Thus from that which is beyond both identity and diversity all these differences arise. The differentiating subject
perceives differentiated objects, and diversity arises and with it identification. Identity and diversity in turn lead to those which are the same and those which are different. Thus are the differences in perception born. Such perception perceives the apparently existing objects or forms. These forms gain names. Clinging to these forms and names gives rise to activity and later to suffering on account of such karma.

That which was thus diversified, became the world and that which was left remained as the space. That which belonged to neither of these two categories remained as the living being.

When the awareness of the objective lingered in the emptiness of space, vibration or movement arose in it; this became air. Awareness shaken by the void, was benumbed by it and hardened into the earth. The friction between the wind and the earth caused fire. Fire melted the (metal of the) earth and liquidity or water appeared. The differences in the proportions and potencies of fire and water determined the creation of mountains, rivers, oceans and so on. Thus these illusory phenomena intermingled and became the seeds of the manifest universe.

Again, on account of the defect in awareness caused by its subjectivity, that awareness became subject to limitations. Hence eyes can only see, ears can only hear and so on. Thus were the senses created, apparently dividing the undivided nature.

As a result of unenlightened activities, there arose similarity and dissimilarity in karma. Similarity of karma caused affinity and dis- similarity led to either union or parting (union for embodiment or parting for transformation).

When perception of light reveals an object, desire arises for it. If there is opposition to the fulfilment of this desire, hatred arises; if there is no opposition, affection arises. The movement of this affection becomes the seed which, united with craving, forms a

foetus. This union brings together two beings who share the same karma and brings about conception.

13th DECEMBER

The LORD continued:

Birth is of four kinds. Birth from an egg is due to thoughts. Birth from the womb is due to passion. Birth from humidity is due to responsive union. Birth by transformation is due to parting and meta- morphosis. All this union and parting cause karma and its retributive effects which keep up the continuity of living beings.

Since desire and affection are tied so firmly it is difficult to dis- engage them and therefore there is an endless succession of births, parents, children and grandchildren. All this is due to sexual passion.

Then, living beings tend to kill each other for food in order to live.

This comes mainly from their passion for killing.

If a man kills a sheep for his food, the sheep is reborn as a man and the man is reborn as a sheep. Thus is the wheel of karma kept revolving without an end. This comes mainly from the passion for 'stealing' (the life of another).

Due to all these activities and their retributive effect, living beings are subject to birth and death. The three main causes of such subjection are killing, stealing, and sexual passion.

Surely all these evils come into being because of the unenlightened awareness which gives rise to the false perception of illusory form (the mountains, the rivers, the earth and all other phenomena).

Purṇamaitrayaṇiputra asked: Bodhi is the absolute and enlightened and is the same as the tathagata mind. If it can suddenly give rise to the mountains and other objects of the world, when will the buddha, who is enlightened, give rise to such objects again?

The LORD replied:

In the buddha, delusion has no root because it does not exist. In truth there is no delusion, though it appears to arise; but when one is awakened it vanishes. When there is disturbance in one's vision one appears to see flowers in the sky; when that illness is overcome, the flowers disappear. It would be folly to hope that they would appear again. Then why do you question me about the buddha creating mountains and such other phenomena? It is like ore which contains pure gold; once the gold has been extracted, it can no longer mix with the ore again. Even so the buddha who have attained nirvana can never be tainted by passions (which give rise to creation).

The defining characteristic of guarding attentive inspection Is in brief only this:

To examine again and again

The condition of the body and mind.

This way of life should be put into actual practice,

For what shall be achieved by merely talking about it?

Will a sick man be benefitted

Merely by reading the medical text?

Bodhisattvacaryavatara

14th DECEMBER

The LORD continued: Why do elements which are of contrary nature not cancel each other out; how can
space which is empty co-exist with earth which is solid? Because space is radiant in the sun, dark when the sky is cloudy, seems to move with the wind, is obscured in a dust-storm and is reflected in clear still water. Do all these arise in the different elements or in space? In neither. In truth there are no forms, for you cannot establish their real existence. They are like the unreal flowers seen in the sky by one with disturbed vision. Such unreal flowers can only yield unreal fruits! Why do you then enquire into their contrary nature and mutual destruction?

When you look into the nature of these phenomena you realise that that which is real and existent in them is the bodhi which is neither fire nor water and so on. In this absolute bodhi, if one gives rise to space, space arises and even so the other phenomena. If one gives rise to them one after the other, they arise one after the other; if simultaneously, they arise simultaneously. But what is 'simultaneous appearance'? When the sun is reflected on a calm lake and two men are walking in opposite directions, both of them see that the reflected sun travels with them. Because people cling to the appearance of phenomena, regarding them as reality, the phenomena seem to follow them. On account of delusion people disregard bodhi and cling to the objects, and therefore they endure the sufferings brought on by these illusory objects.

My profound enlightenment is in perfect harmony with the tathagata store so that in me there is perfect insight into the dharma, where one is the many and the many is the one; where the large manifests as the small and the small manifests as the large; where the unmoving bodhi- mandala is seen everywhere; where my body encompasses the ten directions; where the kingdom of the great treasures exists on

the tip of a hair, where I turn the wheel of dharma sitting on a speck of dust. Thus I have realised the true nature of bhutatathata (suchness of everything).

The perfect mind of the tathagata store is neither mind nor the elements (space etc.), neither the senses nor their objects nor the sense- fields, neither enlightenment, ignorance nor the other links in the chain of existence, neither sorrow nor the accumulation of sorrow, neither extinction of passion nor the path thereto, neither wisdom or gain, neither charity nor discipline nor zeal nor energy nor patience nor meditation nor perfection; it is neither the tathagata, arahant, samyaksam- bodhi, parinirvana nor eternity, bliss, self and purity. Being neither mundane nor supramundane, the enlightened mind of the tathagata store is wonderful in that it is identical with mind and all the factors just mentioned. It is beyond the twin concepts of 'is' and 'is not'. How can it be penetrated by word and speech?

Just as a flash of lightning on a dark, cloudy night

For an instant brightly illuminates all,

Likewise in this world, through the might of buddha,

Appreciation of goodness rarely and briefly appears.

Hence virtue is perpetually feeble,

The great strength of evil being extremely intense,

And except for the mind of complete awakening

By what other virtue shall it be overcome?

Bodhisattvacaryavatara

SURANGAMA

15th DECEMBER

The LORD continued:

You should first ascertain the two decisive factors in the development of your mind.

As you decide to give up the state of a disciple (śravaka) in order to practise with the bodhisattva vehicle, you should examine and ascertain if the means used as a point of departure and its end (realisation) are compatible or not. For, if you use the worldly mind as the point of departure, you will fail to reach the buddha vehicle which is beyond birth and death.

In this universe, O Ananda, what is it that does not perish? None of the elements. But space does not perish, because it is not created. In your body, that which is solid is the earth, that which is liquid is water, that which is heat is fire and that which moves is

wind. These four limiting factors divide your pure, perfect, absolute and enlightened bodhi into seeing, hearing, knowing and discerning, thus giving rise to the five turbid conditions (kaṣaya).

You see space in the ten directions. Your perception and the void are inseparable. Void is bodiless and your perception unenlightened. These two unite to give rise to the falseness which is the first layer- turbid kalpa (thought or imagination). Your body is made of the four elements (water, fire, wind and earth). Their union with your feeling and knowing gives rise to another falseness which is the second layer- turbid views. Your memory and habits give rise to intellection which responds to sense stimuli. The intellect is nothing but the objects of sense and is devoid of nature apart from perception. It unites with sense stimuli to become another layer - turbid passion (kleśa). In the rise and fall characteristic of samsara, your intellect desires to stay in the world but your karma forces you to transmigrate. Their union is the fourth layer called turbid being. Really your faculties of seeing and hearing are the same, but on account of limitation they degenerate into separate faculties. They are aware of their common nature and their different functions. Hence they are upside down and unite into the fifth layer called turbid life.

If you wish to bring your seeing, hearing, feeling and knowing into harmony with the tathagata's eternity, bliss, self and purity, you should turn the worldly falseness into unworldly profound nature. Then use this pure nature as the causal ground (point of departure) to perfect your realisation of the fruition-ground. First there will be suppression of the evil element of passion. Then there will be permanent cutting off of basic ignorance. Enlightenment is, unmixed.

When the ignorant hear the different kinds of teachings they say that it is all a perversion.

But the wise enter the three gates (abhidharma, sunyata and pitaka) and comprehend that all the words of the buddha are true and there is no contradiction among them.

The Maha-Prajnaparamita-Sastra

16th DECEMBER

The LORD continued:

What is the second factor?

You should enquire deeply and directly into the kleśa (psychological distresses) and find out who creates them and who endures them. Without this direct seeing, you cannot develop the bodhi mind and advance on the bodhisattva path. A man may be an expert in untying knots; but if he does not see a knot, how shall he untie it? It is absurd to assert that the void can be unfastened, because you have never seen it. Your

senses have robbed you of your inner treasures. Hence you are always locked in time and space, and you are unable to cross this material world.

Now measure the power of each organ. The eyes can see things only in front and on both sides - their field is incomplete. The ears, in contrast, can hear boundless sounds from all directions. The nose relies on the breathing for its sense of smell - hence it is restricted. The tongue on the other hand, is able to express mundane and supramundane wisdom; though language itself is limited, the meaning is unfathomable. The body feels a touch only when it is touched hence it is limited. However the intellect embraces the mundane and the supramundane of the three periods of time and hence it is boundless.

O Ananda, if you wish to cross this river of samsara, you should reverse the flow of one organ and thus go beyond birth and death. The tathagata practised self-cultivation through the eighteen realms of sense and realised the supreme bodhi. But you are unable to use all of them. Hence choose a suitable organ for your deep meditation. When you have entered it and freed yourself from illusion, all your six organs will be purified at once.

The elimination of the thoughts that have accumulated since beginning- less time time is possible only by practice and training. Look at the six organs, O Ananda. Tell me: are they one or six? If they are one, why can you not hear with your eyes? If they are six, which one of them receives the instructions in dharma? If your ears which seem to receive these instructions are unrelated to the body and the mouth, how does the body stand up and the mouth ask for explanation after the ears have heard the instructions? Therefore, basically the organs are neither one nor six. Because of ageless misunderstanding you have clung to the concepts of one and six. Even after you have wiped out the concept of six, you cling to the concept of one.

O Ananda, if all your senses were rooted out, their experiences and their objects would cease and the inner light alone would shine. Even in darkness with your eyes closed you are able to 'perceive'. That which does not rely on light is unaffected by darkness. Surely, the bodhi is independent of the senses and their function; what difficulty is there in realising it?

When time comes beings mature; when time approaches they hasten toward extinction; time can awaken men; therefore time is the source of all things.

The Maha-Prajnaparamita-Śastra

17th DECEMBER

Ananda said:

O Lord, I have now awakened to the dharma gateway to buddhahood, and I have no doubt concerning the practice. I vow to deliver all living beings in the age when the dharma may begin to wane. Kindly tell me what we should instruct future generations as to what they should do to set up the bodhimandala for protection against failure.

The LORD said:

You have heard me teach the three decisive steps which are: control of mind, known as sila, which leads to contemplation or dhyana, and then to wisdom or prajna.

If living beings abstain from sexual desire they will not be subject to the round of birth and death. On the other hand, their practice of meditation will not successfully eradicate defilements if lust is not completely eliminated. Hence, teach worldly men to get rid of lust. If this is not done, the practice of dhyana will be futile, even as cooking gravel for food.

Again, if people do not abstain from killing they will continue to be subject to the round of birth and death. They who eat meat are but demons who will sink into the bitter ocean of birth and death and they cannot be my disciples. Therefore, you should teach people who wish to practise meditation not to kill. This is the second decisive deed. If one does not stop killing and yet pretends to practise samadhi, it is like one who is crying aloud while shutting his own ears and thinking that no one can hear him. Bhiksu (monks) should not wear garments made of silk, or shoes of leather or fur; they should not consume milk or dairy products. Then they will not transmigrate in this cycle of birth and death.

Again, if people cease to steal they will not be subject to birth and death. Hence I teach that monks should not cook for themselves but live on alms. They should live here as travellers live in an inn. If they do not refrain from stealing, from keeping more garments than are absolutely essential, if they do do not give away food which may be in excess of their own requirements, if they are not ready to give away their own body in the service of the community, their practice of dhyana is like pouring water into a vessel which has no bottom.

Again, people should, after being established in the above three, refrain from falsehood. If they lie, they will lose the tathagata seed and begin to search for name and fame. Therefore, you should teach all the people not to lie. If they lie, their practice of dhyana will be like making an image with excrement (instead of sandalwood) and expecting it to be fragrant as a statue made of sandalwood.

If the monk practises all these virtues, I will seal his realisation of the bodhisattva's supreme bodhi.

Having departed from this life

And from all my friends and relatives,

If all alone I must go elsewhere

What is the use of liking this and disliking that?

Bodhisattvacaryavatara

18th DECEMBER

Ananda asked: O Lord, what are the progressive steps from mere theoretical knowledge to the
realisation of universal enlightenment?

The LORD said:

O Ananda, the nature of the absolute is that it is totally enlightened. It is beyond name and form, beyond the world and living beings. It is ignorance which creates the illusion of birth as well as death. When this illusion is dispelled, there shines the supreme bodhi. Then klesa (sorrow) is transmuted into bodhi, and samsara (the cycle of birth and death) is transmuted into nirvana. You should first realise the first of the two inverted causes which give rise to illusion. When these causes do not arise it is the tathagata's true state of samadhi.

What are the inverted or perverted states? Because of the mind's nature as pure awareness, this awareness itself becomes an object. On account of this the phenomenon arises. However, ignorance and its apparent creation of the world and living beings, have no basis in reality, because they seem to arise when the awareness apparently becomes aware of itself, since it is awareness.

Secondly, if you aspire to realise the reality, this aspiration obviously is of a dualistic nature and is therefore not related to the absolute nature. The unreal or conceptual mind cannot be used to gain the reality; for the unreal mind can only give rise to unreal understand- ing which will lead to wrong actions and transmigration, karma and so on.

This apparent ignorance then gives rise to the four cardinal points in space and the three divisions of time. In this phenomenal world, movement leads to sound, sound to form, form to smell, smell to touch, touch to taste and taste to thoughts and things (dharma). These give rise to karma and then to the twelve different transformations or creatures. These twelve are creatures born of eggs, womb, humidity, by transforma- tion; having forms, beyond form, thoughtful or thoughtless, having neither form nor no form and being neither thoughtful nor thoughtless. Each of these has eighty-four thousand sub-species.

If you wish to practise the buddha-samadhi, you should take three gradual steps to deal with all this. The first is the practice to remove all accessory causes. The main

practice is to obliterate the basic causes. The progressive practice is to stop the growth of karma.

Then, when the sinner is asked by Yamaraja (the king of death) as to who made him commit the sin, how could he reply: "I have done it myself"? Therefore it should be that the person is not completely devoid of self will.

The Maha-Prajnaparamita-Sastra

19th DECEMBER

The LORD continued:

What are the accessory causes and how does one remove them? Living beings subsist on four kinds of nutriment: food that is eaten, experiences gained by touch, thought, and being conscious of these. Living beings live when they eat wholesome food and die if they eat poison. They who are in search of samadhi should abstain from eating pungent roots. This is the first step in gradual practice. What is the main practice to destroy the basic causes? They who wish to practise meditation should observe the rules of pure living - to eradicate lust, to abstain from meat and wine and eat only cooked food (rather than uncooked food); they should also observe all the rules prescribed for the monks and nuns. If they do all this, they will observe the buddha preaching the dharma. This is the second step in gradual practice. If one is able to arrest the growth of karma by observing the prohibitions, his mind will be free from sensuality and will therefore not stray towards the sense-objects but return to its own source. There will arise a light within. This is the third step in gradual practice.

Because at this stage sense cravings and passions are all dried up, this stage is called the state of dry wisdom, especially because the tathagata's dharma stream has not yet been entered. When one then uses his mind to look into the inmost depth, perfection will manifest itself and this will give rise to permanent and absolute faith; this is the stage of bodhisattva faith. This faith removes all the hindrances and one's consciousness then embraces the three periods of time; all the evil samskara that lie hidden are now exposed - this is the stage of remem- brance. The perfection of purity gained reduces all the evil habits into one bright essence and the practitioner advances towards the reality - this is the stage of zealous progress. The bright wisdom now shines_by itself in stillness: this is the stage of dhyana. Then the light of dhyana becomes brighter, enduring and hence does not backslide - this is the stage of non-retrogression. Thus advancing, the mind is aware of all tathagata - this is the stage of protection of the dharma. The brightness of wisdom now reflects the light of buddha's compassion - this is the stage of reflective powers. The light of the mind then turns inwards and unites with the inner buddha - this is the stage of discipline. From this discipline arises a great comfort which enables the mind to roam at will anywhere - this is the stage of resolve or the perfect achievement of the one mind.

Everything must have its own causes and conditions. It is only due to one's stupidity that one does not understand this basic truth. For example, people seek fire from wood, water from earth and wind from a fan.

Everything arises from its own causal factors. Therefore it must not be held that either there is the product in the causal factors or that there is not the product, or that there is and is not, or that neither there is nor there is not the product.

The Maha-Prajnaparamita-Sastra

20th DECEMBER

The LORD continued:

By stages, he who practises meditation gains the control of the mind-ground which reveals the oneness of wisdom and its objects in all The ten directions. The bodhisattva's conduct then becomes similar to the buddha's; the mind enters into the tathagata seed. The mind then enters the womb, as it were, and the foetus gets the characteristics of the bodhi. Now both form and mind are identical with those of the buddha. The 'foetus' becomes a complete image of the buddha. It is then 'born' so that the bodhisattva is now known as the spiritual son of the buddha or the king of the law.

Even at this stage, the holy one remains in harmony with all beings. He works for the welfare of all living beings. His enlightenment and the enlightenment of others are free from contradictions. less forms throughout time He takes count- for the welfare of living beings. His teaching is free from clinging. The unity reveals a great variety. Everything is but highest perfection. Noumenon and phenomenon mingle to achieve the perfect buddha pattern. All actions are perfect non-activity based on the one reality.

The bodhisattva from then on should deliver all beings without entertaining the notion of such deliverance. He should wipe out the notion of the impermanent without raising such a concept. Perfect realisation of self-nature which eradicates all consideration of things and thoughts, is dedication to the boundless dharmadhatu.

These bodhisattva should also train in the following four stages: though it seems that the buddha bodhi has begun to function, it is really the self-mind that does so; however, it is like rubbing two pieces of wood together, which generates fire which will burn both. It also looks as though the self-mind used as the ground for buddha enlightenment leans on wisdom, though it does not do so; it is like the mountaineer whose body is in the air though his feet are still on the ground. The realisation that the mind and the buddha are the same is like forbearing from something which cannot either be retained or rejected; it has to be. The middle path which is neither delusion nor enlightenment and which is indescribable, is the highest stage on the worldly plane.

When the bodhisattva has gained an understanding of the bodhi, he becomes aware of the tathagata's buddhahood. He rejoices at having overcome all hindrances and reached the path to buddhahood. He enjoys freedom from defilements, and enlightenment, glowing wisdom, mastery of what is most difficult, the vision of the absolute, total penetration of the absolute, imperturbability and finest wisdom. At this stage the practice is successful. A sheltering cloud of compassion covers the ocean of nirvana. The tathagata swims against the current of samsara; but the bodhisattva swims along with the current. The spot where they meet is perfect or universal enlightenment. These are the steps from dry wisdom to universal enlightenment.

Neither by itself nor by another nor even by both is anything produced; and the birth of the thing is not also devoid of conditions.
The Maha-Prajnaparamita-Sastra

MUSTARD

21st DECEMBER

SEED

There was a young woman by name Kisagotami. She had an only son whom she loved very much. When this boy was still a child he died. In her extreme infatuation for him, Kisagotami carried the body around, asking everyone whom she met if he or she knew of a medicine that would revive him. A wise man in the village realised her mental condition, took pity on her and said to her: "I know of no remedy for your son, but I know of someone who has a remedy." He directed her to the Lord.

Kisagotami went to lord Buddha and saluted him. She asked him the same question: "Do you have a medicine that could revive my beloved son?" He instantly replied: "Yes, I do. But, then, I need a handful of mustard seed, and this handful of mustard seed must come from a family in which no one has died."

Her hopes revived, she rushed to the village with the body of her son on her waist and approached the very first house. The householder was ready to give her a handful of mustard seed. Kisagotami asked: "Please tell me, has anyone died in your family?" "Sure," he replied, "What else do you expect?" She politely declined the gift and moved to another house. Thus she went from house to house to hear the same story repeated again and again. Soon it dawned on her: "I am not the only one who has been deprived of a beloved child; everyone has lost either a parent, partner or child." When this wisdom arose in her, she abandoned her fruitless quest, entered the nearest forest, left the body of her son there and proceeded to the Lord's presence.

The Lord asked her: "Have you got the mustard seed?" She replied: "No, Lord, I have not. The people of the village enabled me to realise that the living are few, the dead

are many." The Lord then propounded the dhamma to her and when she heard this, she became a sotapanna (one who has entered the stream).

Sometime later, Kisagotami noticed in a neighbouring house a lamp being kindled and, after a few minutes, extinguished. While watching this, the Lord appeared to her and said: "Such is human life, too. It is like the flame of the lamp. It comes into being now and after a little while it is extinguished. Nothing is permanent here." Kisagotami attained intuitive knowledge of the truth.

As the buddha himself has taught, there are the four conditions. Only because people of little wisdom cling to these and give rise to perverse disputes; so, in order to destroy their clinging, it is taught that all things are really śunya (devoid of absoluteness). truly nothing is denied.

If one does not pursue one's enquiry in accordance with reason one cannot understand anything; but by pursuing the enquiry things in accordance with reason, there is not anything that one cannot know.

The Maha-Prajnaparamita-Sastra

MILINDA

22nd DECEMBER

PRASNA

King Milinda went to the venerable Nagasena one day. They greeted each other. The king asked the monk: "How are you known, revered sir?" To this the monk replied: "O king, people call me Nagasena. However, no such individual can be assumed to exist!"

The king questioned: "If there is no individual, venerable sir, then who practises the teachings, who meditates, who realises the fruits of nirvana, who is generous and who is sinful in his conduct? If there is no individual, there is neither good nor evil, no karma nor its consequences. There is not even a monk, or a teacher, or the order of monks! You say that people call you 'Nagasena'. What is this 'Nagasena' ? The hair, the head, the skin or the other parts of the body; or form, feeling, perception and so on? Apparently none of these is 'Nagasena'. There is 'Nagasena' only a sound? Again, if you say ' There is no Nagasena' you will be uttering a falsehood."

The monk replied: "You are chariot. a great king and you have come by 'chariot' Now, what is 'chariot'? The axle, the wheels and so on? Or is it merely the collection of these parts? None of these is the chariot. 'Chariot' is a sound. If you say 'There is no chariot' you will be uttering a falsehood."

The king answered: "Because of the axle and so on, the designation arises."

The monk rejoined: "In exactly the same way, because of the skin, the hair and so on, the form and perception and so on, the designation 'Nagasena' arises. However, in the truest sense there is no individual. When all these factors are present, the expression 'living being' is used."

The king greatly appreciated the answer and asked further: "When a person is reborn, is it the same person that lived before, or is it another?"

The monk replied: "He is neither the same person nor is he totally different. It is like the embryo, the baby and the child who later becomes a youth and a man; the man is not born of his mother but the infant was. He himself was the infant and so on. All these states are regarded as one because of the body. Again, it is like the flame. If a lamp is burning throughout the night, the flame that burned in the first part of the night is different from the flame that burns during the last part; yet it is non-different. There is an uninterrupted succession of mental and physical states, so that as one state ceases another takes over. However, each state is in itself totally independent of the preced- ing and the following ones.

"With one name-and-form karma is done and with another the man is reborn. Only if he is not reborn is he released from the consequences of evil deeds which afflict him as long as he takes birth. As one name- and-form comes to an end at death, another name-and-form arises with the rebirth.

"Name and form are entirely dependent upon each other. They arise together.

"When the senses act upon their respective sense-objects, corresponding physical and mental states arise. There is no 'soul' involved in any of these."

ZEN - MONDO

23rd DECEMBER

(QUESTIONS AND ANSWERS)

A monk asked Chih of Yun-chu. What is meant by seeing into one's self-nature and becoming a buddha?

Ans: The self-nature is forever pure and calm. It does not belong to the duality. To have clear insight into this is seeing one's self-nature. Self-nature is the buddha. Hence, it is becoming buddha.

Q: If self-nature is beyond duality where does seeing take place?

Ans: There is seeing, but nothing seen.

Q: If nothing is seen, how can we say that there is seeing?

Ans: True, there is no trace of seeing.

Q: Who sees, then? Ans: There is no seer, either. Student: Once in the buddha-mind I am absent-minded. Master: If someone pricked you with a pin, would you feel the pain? Student:
Naturally.

Master: Then you are not absent-minded. The mind is alert and hence feels the pain. Follow my teaching: remain in the buddha-mind.

A nun of the Vinaya school: Can we enter nirvana by merely observing the two hundred and fifty rules that govern the priestesses?

Master: He who does not drink need not be told he should not drink. Rules concerning omission and commission are only for bad monks and nuns. Stay in the buddha-mind of non-birth and such considerations will prove unnecessary.

A master and his disciple were eating a melon together. Suddenly the master asked: "Tell me, where does all this sweetness come from?"

The disciple answered: "Surely, it is a product of cause and effect."

"Alas, that is cold logic."

"From where then?" asked the disciple.

"From that very 'where' itself," replied the master, "that is where."

ZEN

24th DECEMBER

STORY

Bodhidharma was in China. He lived in a small temple spending all his time gazing at a blank wall. A well-read man named Jinko was wandering about at that time, dissatisfied with the prevailing spiritual teaching (mostly that of Confucius and Lao-tzu), and seeking knowledge of reality.

Jinko had heard that Bodhidharma was living in the temple and therefore went there. The master was in perpetual meditation and did not pay any attention to Jinko. Remembering the ordeals endured by seekers in the past, Jinko decided he would sacrifice everything but would not give up his quest. There was a severe snow-storm and Jinko was halfburied in the snow.

The master spoke at last: "Why are you standing in the snow like this? What do you want?" Jinko prayed: "I wish that the master might open the gate of sweet dew and save all sentient beings."

The master was unimpressed and replied: "The path of the buddha is only for one who practises what is difficult to practise, who endures what is difficult to endure, not for you with your shallow mind and arrogant heart!"

Instantly, Jinko drew his sword, cut off his left arm and placed it before the master. The master was obviously pleased, and he said: "Even so the buddha forget their bodies when they seek the way. Now you have qualified as a seeker."

Jinko asked: "I wish to know the dharma seal of the buddha." the master replied: "No, it cannot be obtained from another."

Jinko pleaded: "My mind is without repose: pray repose it." The master demanded: "Bring your mind so that I may repose it."

Jinko said: "However much I seek, I cannot find it." The master quickly rejoined: "There! I have reposed it for you."

Jinko attained satori (awakening).

ZEN-KOANS

The sixth patriarch asked the head monk Myo: "Thinking neither of good nor evil, at this very moment what was your original aspect before your father and mother were born?"

A monk asked master Joshu: "Has the dog buddha nature or not?"

Joshu answered: "Mu!"

Hakuin Zenji used to say to his disciples: "Listen to the sound of the single hand clapping."

DIGHA NIKAYA

25th DECEMBER

dasuttaram pavakkhami dhammam nibbana pattiya

dukkhass' antakiriyaya sabba gantha-ppamocanam

The Lord was staying at Campa with a great number of monks. One day the venerable SARIPUTTA said to the monks:

I shall declare to you the dhamma in groups of one to ten, so that you may attain nibbana, end sorrow and gain freedom. Zeal in all good things is the one thing which

helps much. Mindfulness concerning the body is the one thing which should be developed. Attachment that is accompanied by asava is the one thing which should be understood. The conceited notion 'I am' is the one thing which should be abandoned. Wrong thinking is the one thing which leads to downfall. Right thinking is the one thing which is conducive to progress. Concentration on the innermost mind is one thing which is difficult to penetrate. Unshakeable knowledge is the one thing which should be made to arise. The one thing to be learnt is: all beings flourish on 'food'. Unshakeable libera- tion of awareness is the one thing to be realised.

Mindfulness and deliberation are the two things that help. Tranquillity and insight are two things to be developed. Name and form are two things to be understood. Ignorance and 'desire for becoming' are two things to be abandoned. False speech and friendship with evil are two things which are degrading. Right speech and friendship with good are two things which are ennobling. The causes of the corruption of beings and of their purification are two things which are hard to comprehend. Knowledge of cessation and of non-arising of sorrow are two things which should be allowed to arise. The conditioned and the unconditioned are two factors to be known. Knowledge and liberation are the two things which should be realised.

Service of noble men, hearing of noble doctrine and adherence to dhamma are three things which are aids. The three forms of concentration (with reasoning and enquiry, with enquiry but without reasoning, and without either reasoning or enquiry) are to be developed. The three forms of experience (pleasure, pain and neutrality) are to be understood. The three cravings (lust, 'desire for becoming' and 'not-becoming) are to be abandoned. The three roots of evil (greed, hate and delusion) are degrad- ing. The three roots of goodness (non-greed, non-hate and non-delusion) are ennobling. The three elements of liberation (unselfishness or desire- lessness, freedom from 'form' or materiality, freedom from conditioning which includes anything that has arisen from a cause) are difficult to penetrate. Knowledge of the past, present and future are three things which should be allowed to arise. The three elements (craving, form and formlessness) are to be thoroughly learnt. The three forms of knowledge (of past incarnations, the destinies of other beings and the cessation of the asava) are to be realised.

26th DECEMBER

kamogho bhavogho ditthogho avijjogho ime cattaro dhamma pahatabba

SARIPUTTA continued:

These four are aids: residence in a good place, company of noble persons, perfect adjustment in oneself and the fruits of past action. These four should be developed: the four forms of mindfulness by which both hankering for this world and dejection are overcome. These four should be understood: food, attachment, thoughts and

awareness. These four should be abandoned: lust, becoming, false opinion and ignorance. They are degrading too, and their absence is conducive to progress. These four are difficult to penetrate: concentration or contemplation that leads downwards, that sustains one, that leads upwards and that leads to nibbana. These four should be encouraged to arise: knowledge of dhamma, knowledge of its corollaries, knowledge of another, and popular knowledge. These four should be thoroughly learnt: the four noble truths. These four should be realised: the attainments of the one who has entered the stream, of one who will return to earth just once, of one who will not return, and of the arahant.

These five are aids: faith, health, honesty, energy and insight. These five should be cultivated: the five factors of perfect concentration viz., suffusion of delight, happiness, awareness, light and the incentive for further contemplation. The five aggregates of clinging or attachment should be clearly understood (form, feeling, perception, conditioning and consciousness). The five hindrances should be abandoned (sensuality, hate, sloth, worry and doubt). These five lead one downwards: doubt in the master, doubt in the dhamma, doubt in the order, doubt in the training, mutual discord. These five lead one upwards: faith, energy, mindfulness, concentration and insight. These five are difficult to comprehend: detachment from pursuit of pleasure, hate, cruelty, belief in external objects and individuality. These five intuitive understandings concerning samadhi should be allowed to arise: (i) it is blissful now and will be so in future, (ii) it is ariya and unworldly, (iii) it is the pursuit of only the noblest men, (iv) it is good, excellent, peaceful and conducive to uplift, (v) I have reached it myself and it will so arise again, and from it clear knowledge will arise. The five sources of liberation should be thoroughly learnt: (i) dhamma heard from the master or a fellow- disciple, (ii) an understanding that arises while explaining the teaching to another, (iii) while reciting the dhamma, (iv) while contemplating the dhamma, and (v) while penetrating it deeper and intuitively realising it. These five are to be realised: the five parts of the dhamma - concerning morality, contemplation, awareness, liberation and the insight that is required for liberation.

If one does not cling to the notion of the devoidness of beginning then in his case this is a good thing, helpful in his of wayfaring. But if one seizes the character of devoidness of beginning and clings to it, then it is a perversion.

The Maha-Prajnaparamita-Sastra

27th DECEMBER

cha saraniya dhamma idh' avuso bhikkhuno

mettam kaya-kammam paccupatthitam hoti

SARIPUTTA continued:

These six aspects are aids: the six aspects of fraternity which cause affection and promote harmony (fraternal thoughts, words and deeds towards fellow-disciples; sharing of gifts received with them; a monk well established in noble virtue living with them; a monk who lives a life of perfection living with the fellow-disciples). These six are to be developed: the six factors for recollection (the buddha, the dhamma, the order, the moral precepts, renunciation and the deva). The six fields of the senses should be thoroughly understood (the fields of sight, taste, hearing, touch, smell and thinking). The six groups of cravings should be eliminated (the five kinds of sense- objects and phenomena). Six forms of irreverence lead downwards (irreverence to the master, dhamma, order, training, studies, matters which deserve courtesy). The six forms of reverence in regard to these are conducive to progress. The six factors tending to liberation are hard to comprehend (love, compassion, joy, equanimity, free- dom from lust, absence of the notion of 'I am') for even when one thinks he has cultivated these, hate, cruelty, disgust, mental agitation, lust and egoism might continue to haunt him, whereas truly these should be totally absent. The six steady states of mind should be allowed to prevail; these are states in which, though the monk is in contact with the five sense- objects and also mental impressions or ideas, he is not swayed by them. The six unsurpassable experiences should be thoroughly learnt: certain sights, certain things heard, certain gains, certain disciplines, certain ministries and certain memories. The six transcendental knowledges should be realised: (i) psychic powers like walking on water, flying and so on, (ii) divine hearing, (iii) understanding the minds of others with one's Own mind, (iv) memory of past incarnations, (v) divine sight, (vi) intuitive knowledge of the destruction of asava and the attainment of total freedom.

From clinging to things there arise disputes; but if there is no clinging, what dispute will there be? He who understands that all dṛṣṭi, clinging or non-clinging, are in truth of the same nature, has already become free from all these. The wayfarer who can understand this does not seize, does not cling to anything, does not imagine that this alone is true and not that. He does not quarrel with anyone. He can thus enjoy the flavour of the nectar of the buddha's doctrine. Those teachings are wrong which does not of this nature (i.e., non-contentious and accommodative). If one does not accommodate other doctrines, does not know them, does not accept them, he indeed is the ignorant. Thus, then, Why? all those who quarrel and contend are really devoid of wisdom. Why Because every one of them refuses to accommodate the views of others. That is to say, there are those who say that what they themselves speak is the highest, the real, the pure truth; that the doctrines of others are words, false and impure.

The Maha-Prajnaparamita-Śastra

DIGHA NIKAYA

28th DECEMBER

saddha dhanam sila dhanam hiridhanam ottappa dhanam suta dhanam caga dhanam panna dhanam ime satta dhamma bahukara SARIPUTTA continued: These seven treasures are aids, viz., faith, right conduct, conscien- tiousness, discretion, learning, renunciation and wisdom. The seven factors of enlightenment should be fully developed: mindfulness, enquiry into dhamma, energy, delight, serenity, contemplation and equanimity. The seven manifestations of consciousness should be thoroughly understood: (i) beings who are diverse in body and in mind, (ii) beings diverse in body but uniform in mind, (iii) beings uniform in body but diverse in intelligence, (iv) beings uniform in both body and mind, (v) beings who have gone beyond consciousness of sense-reaction and dwell in the realm of infinite space, (vi) beings who dwell in the realm of infinite conscious- (vii) beings who dwell in the realm of nothingness. The seven tendencies are to be eliminated: pursuit of pleasure, enmity, perverse views, doubt, conceit, craving for becoming, and ignorance. These seven vicious qualities lead downwards: lack of faith, unconscientiousness, indiscretion, 'little knowledge', slackness, mental confusion, false 'wisdom'. The corresponding seven virtuous qualities lead one to progress. These seven qualities of the good man are difficult to comprehend: correct under- standing of the dhamma, the meaning of the self, the meaning of the self, moderation, deter- mination of the right time (occasion), of groups, of people and of individuals. These seven perceptions should be allowed to prevail: impermanence, non-self, impurity, evil, abandonment, abandonment, dispassion and cessation. The seven bases of arahantship should be thoroughly under- stood: keen desire to enter the training, longing to continue, to gain insight into dhamma, to destroy the hankering, longing for solitude, to generate energy, mindfulness and intuition. The seven destroyers of the asava should be realised: (i) the realisation of the impermanence of all conditioned things; (ii) the realisation that sensual desires are burning fire; (iii) the mind being established in wisdom and there being total absence of desires, so that asava do not arise again; (iv) the fourfold mindfulness; (v) the five sense-faculties being spiritually trained; (vi) the seven factors of enlightenment; (vii) the ariya eightfold path. On account of the realisation of these seven factors the monk knows that all the asava are destroyed for him. *Whenever one has the desire To move the body or to say something, First of all examine the mind, Only when it is stable is it fit to act.*

Whenever there is attachment in the mind

And whenever there is the desire to be angry,

Don't do anything, don't say anything,

Remain like a piece of wood.

Whenever I desire material gain, honour or fame,

Whenever I seek attendants or a circle of friends,

And when my mind wishes to be served,

At these times remain like a piece of wood.

Bodhisattvacaryavatara

29th DECEMBER

lokadhamma labho ca alabho ayaso ca yaso ca ninda ca pasamsa ca sukhan ca dukkhan ca ime attha dhamma parinneyya SARIPUTTA continued: These eight conditions or causes are aids to wisdom in the funda- mentals of religious
life. They are: (i) living near the master or a fellow-disciple who acts for the master, (ii) enquiring and questioning the teacher concerning spiritual matters so that what is hidden may be revealed, (iii) hearing the doctrine, then attaining serenity of body and mind, (iv) seeing danger in the least transgression and therefore undertaking proper training, (v) recollecting the doctrines heard, then contemplating and penetrating the meaning, (vi) eradicating evil qualities and cultivating good ones, (vii) being ever supremely mindful of the doctrines, (viii) being ever aware of the arising and the ceasing of the five aggregates and the four mental aggregates. The ariya eightfold. path should be developed. The eight matters of worldly concern should be well understood: gain and loss, honour and dishonour, censure and praise, happiness and unhappiness. The eight evil factors should be abandoned: wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness and wrong concentration. Eight despicable factors lead to downfall: if a monk yields to laziness without stirring up energy to realise what has not been realised (i) when he has some work to do, (ii) while he is at work, (iii) when he has to undertake a journey, (iv) when he is on a journey, (v) when he has gone for alms- gathering and he has not obtained food, (vi) or he has obtained food, (vii) when there is a slight ailment, (viii) when he is convalescing. The eight factors that lead to progress are the opposite of these eight - in all those conditions the monk stirs up energy, accomplishes what has not been accomplished and realises what has not been realised. These eight

factors are hard to comprehend: the unseasonable period for living the religious life (i) when a a tathagata has arisen in the world leading all to enlightenment, yet someone is reborn in purgatory, (ii) or in the animal kingdom, (iii) or among the manes, (iv) or among the celestials, (v) or among barbarians where the order is not welcome, (vi) or though born in other countries, he holds wrong views, (vii) or though born in other countries, he is stupid, deaf and dumb, (viii) or when someone is intelligent but a tathagata has not arisen in the world at that time. These eight thoughts of a great man should be allowed to prevail: the dhamma is for one who has few (not many) desires; for one who is contented (not discontented); for one who loves seclusion (not crowds); for one who is energetic (not for the lazy); for one who has presence of mind (not for the dull); for one whose mind is concentrated (not dissipated); for one who is wise (not for the unwise); for one who delights The eight not in worldliness (not for one who delights in worldliness).. positions of mastery are to be thoroughly learnt: when someone, conscious of his form, (i) sees other forms as small and is aware that he sees, (ii) sees them as great: (iii, iv) one sees forms as small and great without being aware of his own form, (v) he sees shapes as indigo (vi) yellow, (vii) red and (viii) white. The eight liberations are to be realised: being form one sees form; unaware of form one sees form; one is aware of the auspicious and holy; one is conscious of infinite space and infinite consciousness, beyond consciousness into the sphere of nothing and the sphere of neither conscious nor unconscious perception; one is conscious of cessation of awareness.

30th DECEMBER

katame nava dhamma visesa bhagiya -nava aghata paṭivinaya

SARIPUTTA Continued:

The nine roots of right understanding are aids. In one who has such right understanding, gladness arises, rapture arises, the body is satisfied and at ease, the mind is still and concentrated, one knows things as they really are and on turning away becomes passionless and free. The nine factors conducive to purification should be developed: purity of conduct, of mind, of views, of one's freedom from doubt, of intuition and insight into the path and into progress, and the purification which is intuition and insight, understanding and emancipation. The nine planes of inhabited beings should be understood: (i) beings who are diverse in body and in mind, (ii) beings diverse in body but uniform in mind, (iii) beings uniform in body but diverse in intelligence, (iv) beings uniform in both body and mind, (v) beings without perception or feeling (unconscious deva), (vi) beings who have gone beyond awareness of materiality and are in the sphere of infinite space (vii - ix) beings who are in the sphere of infinite consciousness, of nothingness, of neither- consciousness-nor-unconsciousness. The nine things which spring from craving should be eliminated:

pursuit caused by craving, gain because of pursuit, decision because of gain, passion because of decision, tenacity because of passion, possessiveness because of tenacity, avarice because of possessiveness, protection because of avarice, and many evils that arise from protection (fights and quarrels). The nine factors that lead to quarrelling and hence to downfall are the thoughts: 'He has done me an injury', or 'He is doing me an injury', or 'He will do me an injury', or 'He has done (is doing or will do) an injury to one I love', or 'He has favoured (is favouring or will favour) one whom I dislike'. These nine factors are uplifting: when such thoughts as detailed above arise, one realises: "But what would I gain if I quarrelled about it?" and thus restrains the quarrel. The nine forms of diversity are hard to comprehend: (i) diversity in the the sensory element, (ii) giving rise to diversity of contact, (iii) giving rise to diversity of experience, (iv) giving rise to diversity of feeling, (v) giving rise to diversity of perception, (vi) giving rise to diversity of thought, (vii) giving rise to diverse desires, (viii) giving rise to greed, (ix) and hence different pursuits and different gains. These nine perceptions concerning worldly objects should be encouraged to prevail: perception of ugliness, of death, revulsion from nourishment, disaffection with the world, impermanence, suffering, egoless- ness, abandonment and dispassion. The nine states should be thoroughly learnt: the four jhana and so on. These nine cessations ought to be realised: the first meditation (sensuous perceptions cease), the second meditation (applied and sustained thought ceases), the third meditation (zest ceases), the fourth meditation (respiration ceases), perception of infinite space (perception of matter ceases), perception of infinite conscious- infinite ness (perception of space ceases), perception of nothingness (perception of infinite consciousness ceases), perception that is neither conscious nor unconscious (perception of nothing ceases), and cessation of perception and feeling (perception of neither consciousness nor unconsciousness ceases).

31st DECEMBER

pahatum sakalam dukkham vinitum sakalam sukham

pappotum amatam khemam dhamma rajassa santike ti

SARIPUTTA continued:

The ten doctrines conferring protection are aids: the monk (i) lives a perfectly self-controlled life, (ii) learns, ponders and penetrates by intuition the excellent doctrines, (iii) keeps good company, (iv) is gentle and patient, (v) is industrious in performing his duties, (vi) loves dhamma and discipline, (vii) is content in regard to food, etc., (viii) is striving to develop good qualities and eliminate evil, (ix) is ever mindful, (x) has insight which leads to complete destruction of sorrow. These ten objects of meditation should be developed: earth, water, fire, air, indigo, yellow, red, white, space and consciousness. The ten fields of senses must be understood. These ten factors should be eliminated when they are wrong: views, purpose, speech, action, livelihood, effort,

mindfulness, concentration, knowledge and emancipation. These ten evil actions lead to downfall: taking life, theft, unchastity, falsehood, abuse, slander, idle talk, covetousness, malevolence, wrong views. The ten good actions (opposite of these) lead to progress. These ten ariya methods of living are hard to comprehend: a monk has got rid of five hindrances, possesses six factors, has set the one guard, carries out the four bases of observance, has put away sectarian opinions, has given up quest, is honest in his thought, has calmed restlessness of body and is emancipated at heart and in the mind. These ten perceptions should be allowed to prevail: perception of ugliness, of death, revulsion from nourishment, disaffection with the world, impermanence, suffering, egolessness, abandonment, dispassion and emancipation. The following ten causes of wearing away should be thoroughly learnt: by right views, wrong views are worn away, evil qualities are worn away and good qualities are developed to perfection; and the other nine factors have the same effect. The ten qualities (factors) of the adept should be realised: right views, intentions, speech, action, livelihood, effort, mindfulness, concentration, insight and emancipation.

All the monks were delighted with this discourse.

To end all sorrow

To usher in all delight

To gain eternal welfare

Under the refuge of the king of dhamma.

WHAT ARE THEY?

Arahant: (Vedic: arhant, present of arhati meaning deserving, worthy). Before buddhism this
was used as an honorific title for high officials like the English 'His Worship'; at the rise of buddhism it was applied popularly to all ascetics. It was adopted by the buddhists as a term for one who has attained the summum bonum of religious aspiration (nibbana). The arahant (worthy one) is not subject to rebirth because he does not accomplish fresh kamma. He realises that what was to be accomplished has been done. All sorrow has been relinquished and all cravings and ignorance have been totally annihilated. The arahant is free from defilements and all the uncontrolled passions of the world. Arahantship finds its expression in frequently occurring formulae, of which the standard are: (a) 'destroyed is (re) birth, lived is a chaste life (of a student), done is what had to be done, after this present life there is no beyond'. (b) 'Alone, secluded, earnest, zealous, master of himself'. (c) 'There arose in me insight, the emancipation of my heart became unshakeable, this is my last birth, there is now no rebirth for me'.

(The Four Stages of Arahantship) (I) Sotapanna:

(The first stage of arahantship). A spiritual pilgrim who realises nibbana for the first time - one who has entered the stream that leads to nibbana for the first time. There are three classes of sotapanna. (i) Those who will be born no more than seven times in heavenly and earthly realms. They attain arahant- ship before seeking an eighth birth. (ii) Those who seek birth in noble families two or three times before attaining arahantship. (iii) Those who are born only once more before attaining arahantship.

A sotapanna has unshakeable confidence in the buddha, the dhamma and the sangha. He neither violates the five precepts nor commits the heinous crimes. He is not subject to wretched states and is destined for enlightenment.

(ii) Sakadagami:

(The second stage of arahantship). One who returns to the realm of human beings only once. The sotapanna rises to this state after attenuating sense-desires, ill-will and ignorance. After attaining sakadagami in this life, the pilgrim may be born in a heavenly realm and attain arahantship, seeking birth in the human plane. There are five kinds of sakadagami. (i) Those who attain sakadagami here (in the human realm) and attain_arahantship here too. (ii) Those who attain sakadagami in a heavenly realm and attain arahantship there. (iii) Those who attain sakadagami here and attain arahantship in a heavenly realm. (iv) Those who attain sakadagami here and, having been born in a heavenly realm, seek birth in the human plane and attain arahantship. (v) Those who attain sakadagami in a heavenly realm and attain arahantship here.

(iii) Anagami: (The third stage of arahantship). One who has completely abandoned lust, ill-will and
ignorance. The anagami neither returns to this world nor does he seek birth in celestial realms. He is reborn in the 'pure abodes', the higher brahma-realms, abiding there till he attains arahantship. There are five classes of anagami. (i) Those who attain arahantship in the first half life-span in the pure abodes. (ii) Those who attain arahantship after more than half a life-span. (iii) Those who attain arahantship with exertion. (iv) Those who attain arahantship without exertion. (v) Those who pass from one brahma-realm to a higher one, and attain arahantship in the highest brahma-realm. **(iv) Khinasava:** (The fourth stage of arahantship). Synonymous with an arahant, a worthy one,
because he has destroyed all the asava.

Ariya:

(Vedic: arya). Etymology uncertain (1) Racial - Aryan (ii) Social - noble, distinguished, of high birth. (iii) Ethical - in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal.

Anariya:

Not ariya, ignoble, undignified, low, common, uncultured.

Asava:

(Corresponds to sanskrit asrava). This is a difficult term to translate. Dictionary meanings include: that which flows out or on to; outflow and influx; spirit, the intoxicating extract or secretion of a tree or flower; discharge from a sore; in psychology - certain specified ideas which intoxicate or infatuate the mind so that it cannot rise to higher things. The closest equivalents for this term are suggested as being: defilements, corruptions, depravities, taints, intoxi- cants or stains.

The asava are latent in all beings and may manifest in any plane of existence. Freedom from the asava constitutes arahantship, and the fight for the ex- tinction of these asava forms one of the main duties of man. The four asava are: sensuality, rebirth (lust for life), speculation and ignorance.

Bardo:

The intermediate state between life and death, death and rebirth; the intermediary state between any two states of consciousness.

Bodhi:

(1) (From budh, compare with vedic bodhin-manas - having an attentive mind). Supreme knowledge, enlightenment, the knowledge possessed by a buddha, the aspirant for enlightenment. Bodhi consists of seven elements and is attained by the accomplishment of the perfections. The moment of supreme enlightenment is the moment when the four truths are grasped. Bodhi is used to express the lofty knowledge of an ascetic.

(2) The tree of wisdom, the sacred Bo tree (the fig tree) under which Gotama Buddha attained perfect knowledge. The tree is about sixty miles from Patna and is regarded by pilgrims as the centre of the world.

Bodhisattva:

(Sanskrit: bodhisattva) A 'bodhi-being' i.e. a being destined to attain fullest enlightenment, a future buddha; enlightened being; the great one. A bodhisatta passes through many existences and stages of progress before the last birth in which his great destiny is fulfilled. In the last existence before attaining buddhahood he is a man.

Brahmacariya:

(Sanskrit: brahmacarya - sublime life). A term (not strictly buddhist) for observance of vows of holiness, particularly of chastity; good and moral living; especially in the buddhist sense: the moral life, holy life, religious life, disciplined life, celibate life, as way to end suffering; renouncing the world, study of the dhamma. It is all this and much more as the context and contemplation suggest.

Dhamma:

(Vedic : dharma). This is a multisignificant term derived from the root dhar, to hold, to support. Dhamma can be applied to (i) good conduct (ii) moral instruction (iii) the ninefold collection of the buddhist scriptures (iv) cosmic law.

Psychologically: a presentation, idea or mental phenomenon, presented as 'object' to the imagination and as such has an effect of its own; mental attitude, thought, philosophy, truth and its recognition; sub- stratum of cognition, constitution; cosmic order. Ratio-ethically: anything that is as it should be according to its reason and logicality, i.e. right property, sound condition, norm, propriety, conforming to natural or cosmic law; morality, right behaviour, righteousness, practice, duty; good, true. (Opposite adhamma: false, unjust, evil practice.)

The pali term is often used in the sense of doctrine or teaching. i.e. The dhamma is the moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses and conversations.

Javana:

It is extremely difficult to suggest a suitable render- ing of javana. (1) To run swiftly, alacrity, readiness; impulse, shock; of alert intellection, of swift under- standing. (2) The twelfth stage in the function of an act of perception; the stage of full perception or apperception. Often javana is used in its equally fundamental sense of 'going' (not 'swiftness') and the 'going' is understood as intellectual motion. In the course of a thought-process the consciousness runs consecutively for seven thought-moments (or five in the case of death) hanging on to an identical object. The mental states occurring in all these thought-moments (or moments of javana) are similar, but the potential force differs.

The javana stage is most important from an ethical standpoint. It is at this stage that good or evil is actually done. Irrespective of the desirability or the undesirability of the object presented to the mind one can make the javana process good or bad. i.e. Foreign elements - circumstances, habitual tendencies, environment - might condition our thoughts, but it is possible to overcome them and generate either good or bad thoughts. We are directly responsible for our own actions.

Jhana:

(1) (Buddhist sanskrit: dhyana). Literally, meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarised: (i) The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts and by reasoning. (ii) Then uplifted above attention and reasoning, he experiences joy and ease both of body and mind. (iii) Then the bliss passes away and he becomes suffused with a sense of ease, and (iv) he becomes aware of pure lucidity of mind and equanimity of heart. The whole really forms one series of mental states, and the stages might have been fixed at other points in the series. So the Dhamma-sangani makes a second list of five stages, by calling, in the second jhana, the fading away of observation one stage, and the giving up of sustained thinking another stage. And the Vibhanga calls the first jhana the pancangika-jhana because it, by itself, can be divided into five parts. The state of mind left after the experience of the four jhana is described follows: "With his heart, thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhana are frequent. Laymen could pass through the four jhana. The jhana are only a means, not the end. To imagine that experiencing them was equivalent to arahantship (and therefore the end aimed at) is condemned as a deadly heresy. In late pali we find the phrase arupajjhana. This is merely a new name for the last four of the

eight vimokkha, which culminate in trance. It was because they made this the aim of their teaching that Gotama rejected the doctrines of his two teachers.

(2) Conflagration, fire.

Kamma:

(Vedic: karma). Literally means action or doing. Strictly speaking, kamma means all moral and immoral volition. It covers all that is included in the phrase 'thought, word and deed'. It is the law of moral causation. In other words, it is action and reaction in the ethical realm, or 'action influence'. It is not fate or predestination, it is one's own doing reacting on oneself.

Kasina:

(1) (Vedic: kṛtsna). Entire, whole, complete.

(2) (Derivative uncertain). One of the aids to kammaṭṭhana the practice by means of which mystic meditation (bhavana, jhana) may be attained; usually enumerated as ten (earth, water, fire, air; blue, yellow, red, white, light and space). There are four- teen manners of practising the kasiṇa.

Khandha:

(Sanskrit: skandha). Literally means group, means group, mass, aggregate. The buddha analyses the so-called being into five groups: matter, feeling, perception, remain- ing mental states and consciousness. These are the five aggregates. All past, present and future material phenomena are collectively called rupakkhandha. Similarly, all past, present and future phenomena relating to the other four aggregates have their own collective term. When the five aggregates form the objects of clinging or grasping, they are known as upadanakkhandha.

Kusala:

(Sanskrit: Kuśala). Clever, skilful, expert; good, right, meritorious; especially applicable in a moral sense; of good health.

A good thing, good deeds, virtue, merit, good con- sciousness. That which shakes off, destroys evil or contemptible things, that which cuts off vice, that which eradicates evil by wisdom or knowledge.

Akusala is the direct opposite of kusala. Kusala and akusala correspond to good and bad, right and wrong respectively. What is connected with the three roots of evil is akusala. What is connected with the three roots of good is kusala.

Naga:

(Vedic: naga) 1. A serpent or Naga demon, playing a prominent part in buddhist fairy tales, gifted with miraculous powers and great strength. They often act as fairies and are classed with other divinities with whom they are sometimes friendly, sometimes at enmity. 2. An elephant, especially a strong, stately animal. Frequently used as a symbol of strength and endurance, ('heroic'). Thus is an epithet of the buddha and of arahants.

3. The Naga-tree, (now called 'iron-wood tree', the pali meaning 'fairy tree'), noted for its hard wood and great masses of red flowers.

Nibbana:

(Sanskrit: nirvana). Non-craving, non-attachment. Nibbana is that dhamma which is gained by the com- plete destruction of all forms of craving. This is an ethical state to be reached in this birth by ethical practices, contemplation and insight. It is not trans-cendental.

The term also means the 'blowing out', the extinction or the annihilation of the flames of lust, hatred and ignorance. The mere destruction of passions is not nibbana, but only the means to gain nibbana. Nibbana is an ultimate reality which is beyond the world of mind and body or the five aggregates. It is to be understood by intuitive and inferential knowledge, and realised by means of the wisdom pertaining to the four paths leading to arahantship.

Scholastically nibbana can be viewed positively as a definite state or sphere of existence, or negatively as a condition of utter annihilation. However, to the early buddhists nibbana is a state of peace and rest, perfect passionlessness and thus supreme happiness.

Paticcasamuppada:

The Law of Dependent Arising. It is marked by the simple happening of a state dependent on its ante- cedent state. Following is the Law of Dependent Arising: Dependent on ignorance arise conditioning activities. Dependent on conditioning activities arises rebirth consciousness.

Dependent on rebirth consciousness arises mind and matter.

Dependent on mind and matter arise the six sense bases.

Dependent on the six sense bases arises contact.

Dependent on contact arises feeling.

Dependent on feeling arises craving.

Dependent on craving arises clinging.

Dependent on clinging arises action or becoming. Dependent on action arises birth. Dependent on birth arise decay, death, sorrow, lamenta- tion, pain, grief and despair. Thus arises the whole mass of suffering. **Sangha:** Literally, comprising. (1) Multitude, assembly (of priests, nuns, disciples). (2) The order, priesthood, clergy. (3) A community, a larger assemblage.

Sankhara:

One of the most difficult terms in buddhist metaphysics to translate. There is no English equivalent which gives the exact connotation. It is a multisignificant term which should be understood according to the con- text, and signifies immoral, moral and unshakeable volitions which constitute kamma that produces rebirth. i.e. The conditions or essential properties resulting in existence, action, speech, thought, physical life. In their widest sense, sankhara are the 'world of phenomena', all things which have been made up by pre-existing causes.

Sugata:

Faring well, happy, having a happy life after death.

Sugati:

Happiness, bliss, a happy fate.

Sunna:

(Adj.) (Vedic: śuna - void; sanskrit: śunya). Empty, uninhabited; devoid of reality, unsubstantial, phenomenal; void, useless.

Sunnata:

(1) (Adj.), void; empty; devoid of lusts, evil dis- positions and karma, but especially of soul, ego. (2) (Feminine) emptiness, 'void', unsubstantiality, phenom- enality; freedom from lust, ill-will and dullness.

Sunnatta:

(Neuter) emptiness, the state of being devoid.

Sutta:

(1) Sleep. (2) (Vedic: sutra, from siv - to sew) thread, string; a rule, a clause; a chapter, division, dis- course, dialogue, text; ancient verse, quotation; book of rules; the discursive part of the buddhist scriptures.

Suttanta:

A chapter of the scriptures, a text, a discourse, a sutta, dialogue.

Tathagata:

Synonym for the buddha, an arahant.

Trikaya:

The three divine bodies through which the buddha spirit manifests itself and makes enlightenment possible for man. The first is the dharma-kaya, the divine body of truth,
the essential formless formless bodhi which symbolises true spiritual experience devoid of all error. It is the state of perfect enlightenment of the buddha in nirvana. The second divine body is the sambhoga- kaya, the divine body of perfect endowment. This is the primary reflex of the first body, symbolising the state of spiritual communion in which all bodhisattva exist when not incarnate on earth. It is a state where- in birth, death, transition and change are transcended. The third is the nirmana-kaya or divine body of in- carnation. It represents the pure and perfected human form of a buddha on earth. Thus, the first of the three divine bodies is the essential; the second, the reflected; and the third, the practical aspect whereby the one mind (a buddha) manifests.

Upadana:

(Literally, that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; (adj.), supported by, drawing one's existence from; grasping, holding on, attachment; finding one's support by or in, clinging to, taking up, nourished by, dependency, familiarity, intensely craving for. There are four classifications of upadana, or four graspings the graspings arising from sense-desires, speculation, belief in rites, belief in the soul-theory. In some contexts upadana implies holding on even to a point of view or ideology.

Vinaya:

(1) Driving out, abolishing, destruction, removal.

(2) Rule (in logic), way of saying or judging, sense, terminology.

(3) Norm of conduct, ethics, morality, good behaviour.

(4) Code of ethics, monastic discipline, rules of morality or of canon law. These rules form the ecclesiastical introduction to the dhamma.

Viriya: (Vedic: virya and viria). Literally 'state of a strong man' i.e. vigour, energy, effort, exertion. That which is effected or carried out methodically. It has the characteristic of supporting, upholding, sustaining. Regarded as one of the five powers because it cannot be shaken by idleness. Viriya serves as one of the four means of accomplishing one's ends. It appears as four modes of supreme efforts and has been sub- limated as one of the seven factors of enlightenment. Viriya may be regarded as the root of all achievements, and has been elevated to one of the eight members of the noble path - right effort.

THE COMPENDIUM OF CATEGORIES

The compendium of categories is fourfold.

1. Immoral Categories. This is ninefold and comprises:

a) The four asava: sense-desires, attachment, false views and ignorance.

b) The four floods: (as above).

c) The four bonds: (as above).

d) The four bodily ties: covetousness, ill-will, adherence to rites and ceremonies, dogmatic belief that 'only this is truth'.

e) The four graspings: sense-desires, false views, adherence to rites and ceremonies, soul-theory,

f) The six hindrances: sense-desires, ill-will, sloth and torpor, restlessness and brooding, doubts, ignorance.

g) The seven latent dispositions: attachment to sensual pleasures, attachment to existence, hatred, pride, false views, doubts, ignorance.

h) The ten fetters: attachment to sensual pleasures, attachment to realms of form, attachment to formless realms, hatred, pride, false views, adherence to rites and ceremonies, doubts, restlessness, ignorance.

i) The ten impurities: greed, hate, delusion, pride, false views, doubts, sloth, restlessness, moral shamelessness, moral fear- lessness.

2. Mixed Categories. This is sevenfold and comprises:

a) The six roots: greed, aversion, delusion, non-attachment, goodwill, wisdom.

b) The seven constituents of jhana: initial application, sustained application, joy, one-pointedness, pleasure, displeasure, equanimity or indifference.

c) The twelve constituents of the path: right understanding. right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, wrong views, wrong thoughts, wrong effort, wrong one-pointedness.

d) The twenty-two faculties: eye, ear, nose, tongue, body, femininity, masculinity, vitality, mind, happiness, pain, pleasure, displeasure, equanimity, confidence, effort, mindful- ness, concentration, wisdom, the thought 'I will realise the unknown', highest realisation, the faculty of him who has fully realised.

e) The nine powers: confidence, energy, mindfulness, concentra- tion, wisdom, moral shame, moral dread, moral shamelessness, moral fearlessness.

f) The four dominating factors: intention (or wish-to-do), energy (or effort), mind (or thought), reason (or intellect).

g) The four kinds of food: edible food, contact (or sense-impact), volitional factors, (rebirth) consciousness.

3. Factors Pertaining to Enlightenment. This category is sevenfold. It comprises:

a) The four foundations of mindfulness. (Here right mindfulness is implied): mindfulness as regards body, mindfulness as regards feelings, mindfulness as regards thoughts, mindful- ness as regards dhamma.

b) The four supreme efforts. (Here right effort is implied): the effort to discard evils that have arisen, the effort to prevent the arising of unrisen evils, the effort to develop unrisen good, the effort to augment arisen good.

c) The four means of accomplishment: will, effort, thought, reason.

d) The five faculties: confidence, effort, mindfulness, concentration, wisdom.

e) The five powers: confidence, effort, mindfulness, concentration, wisdom.

f) The seven constituents of enlightenment: mindfulness, investigation of the truth, effort, rapture, quietude, concentration, equanimity.

g) The eight path constituents: right understanding, right thoughts, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

4. The Compendium of 'The Whole'. This is a fivefold compendium comprising:

a) The five aggregates: matter, feeling, perception, mental states, consciousness.

b) The five aggregates of grasping: matter, feeling, perception, mental states, consciousness.

c) The twelve spheres: (i) sense organs - eye, ear, nose, tongue, body, mind.

(ii) sense objects - visible object, sound, odour, taste, tangible object, cognisable object.

d) The eighteen elements: eye, ear, nose, tongue, body, visible object, sound, odour, taste, tangible object, eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body- consciousness, mind, cognisable object, mind-consciousness.

e) The four noble truths: the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

THE FACTORS OF ENLIGHTENMENT

Bodhipakkhiya:

Bodhi means enlightenment or the aspirant for enlighten- Pakkhiya, literally, means 'on the side of'. Hence this term is translated as the factors of enlightenment.

Satipatthana:

Sati is mindfulness, awareness, or attentiveness; Patthana is establishment, application, foundations, bases. Hence the term is translated as the foundations of mindfulness. The satipatthana are intended to develop both concentration and insight. Each one serves a specific purpose. Contemplation on the four founda- tions of mindfulness leads, on one hand, to the develop-ment of 'undesirableness', painfulness, impermanence, and 'soullessness', and, on the other hand, to the eradication of 'desirableness', 'pleasure', 'permanence' and 'substantiality'.

Sammappadhana:

Supreme effort, right exertion. One mental state - viriya - performs four functions.

Iddhipada:

(The means of accomplishment). The means of accomplish- ing one's own end or purpose. Strictly speaking, all the four pertain to to the supramundane consciousness.

i.e. Will is the mental state 'wish-to-do'; effort refers to the four supreme efforts; thought is the supra- mundane consciousness; reason signifies the the mental state of wisdom present in the supramundane conscious-ness.

Indriya:

(The faculties). Governing, ruling or controlling principle; faculty, function.

Bala:

(The powers). Strength, power, force. Bala is actually identical to indriya, but different meanings have been attached to the two terms.

Sambojjhanga:

Sam is exalted, good; bodhi is enlightenment or one who is striving for enlightenment; for enlightenment; anga is factor. Hence the term is translated as the constituents of enlightenment. The second constituent, investigation of truth, means seeing mind and matter as they truly are. It is insight.

Maggangani:

(The eight path constituents). According to the comm- entaries, here magga (path) is used in two different senses: 'that which is sought by those who strive for nibbana', or 'that which goes by killing the passions'. Evidently this particular definition has been given to differentiate the noble eightfold path from an ordinary one.

Strictly speaking, the eight factors connote eight mental states collectively found in the supramundane consciousness that has nibbana for its object.

(i) Sammadiṭṭhi:

Right understanding, (right views, right beliefs, right knowledge). It is the understanding of one's personality as it really is or of things as they really are. is placed first because all actions should be regulated by wisdom. Right understanding leads to right thoughts.

(ii) Samma-sankappa:

Right thoughts. (Thoughts, aspirations, intentions, ideas). It is the mental state that directs the mind to nibbana, eliminating the evil thoughts of sense- desires, ill-will and cruelty, by cultivating the good thoughts of renunciation, loving-kindness and harmless- ness. Right thoughts lead to the three mental states of 'abstinence', right speech, right action and right livelihood.

(iii) Sammavaca:

Right speech. The term signifies abstinence from lying, slandering, harsh speech and frivolous talk.

(iv) Samma-kammanta:

Right action. This deals with abstinence from killing, stealing and misconduct.

(v) Sammajiva:

Right livelihood. It deals with right livelihood of both monks and laymen. The latter are prohibited from trading in arms, slaves, intoxicants, animals for slaughter, and poison.

(vi) Sammavayama:

Right effort. This signifies the four supreme efforts mentioned above.

(vii) Sammasati:

Right mindfulness. This denotes the four kinds of mindfulness mentioned above.

(viii) Samma- samadhi:

Right concentration, or the 'one-pointedness of the mind'.

The eight constituents comprise wisdom or insight (i) and (ii); morality (iii), (iv) and (v); and concentration (vi), (vii) and (viii).

End of the Buddha Daily Readings